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TWO DISCOURSES

ON THE

SCRIPTURAL DOCTRINES

OF

ATONEMENT AND *SACRIFICE*;

DELIVERED IN THE

CHAPEL OF TRINITY COLLEGE, DUBLIN;

ON

GOOD FRIDAY,

IN THE YEARS 1798, AND 1799.

5.22.61

DISCOURSES

ON THE

SCRIPTURAL DOCTRINES

OF

ATONEMENT AND SACRIFICE:

WITH ADDITIONAL REMARKS

ON THE PRINCIPAL ARGUMENTS ADVANCED, AND THE MODE OF REASONING EMPLOYED, BY THE OPPONENTS OF THOSE DOCTRINES, AS HELD BY THE ESTABLISHED CHURCH:

AND AN

APPENDIX,

CONTAINING SOME STRICTURES ON

MR. BELSHAM'S REVIEW OF MR. WILBERFORCE'S TREATISE.

BY THE

REV. WILLIAM MAGEE, D. D.

SENIOR FELLOW OF TRINITY COLLEGE, AND PROFESSOR OF MATHEMATICS, IN THE UNIVERSITY OF DUBLIN: MEMBER OF THE ROYAL IRISH ACADEMY, AND OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER.

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1801.

TO THE

REV. JOHN KEARNEY, D. D.

PROVOST OF TRINITY COLLEGE, DUBLIN,

IN TESTIMONY OF

HIS FIRM ATTACHMENT TO THE INTERESTS OF THE UNIVERSITY,

HIS PARENTAL AND PRUDENT ADMINISTRATION OF ITS CONCERNS,

HIS DISCERNING AND IMPARTIAL PATRONAGE OF LITERARY MERIT,

AND HIS AMIABLE AND CONCILIATING MANNERS, IN ALL THE INTERCOURSES OF PRIVATE LIFE,

THIS ATTEMPT

TO SUPPORT THE CAUSE OF TRUE CHRISTIANITY,

BY VINDICATING ITS MOST IMPORTANT DOCTRINES

AGAINST THE WEAK BUT PRESUMPTUOUS PRETENSIONS,

OF A CRUDE, AN UNLEARNED, A SOPHISTICAL, AND A FALSE PHILOSOPHY:

IS MOST RESPECTFULLY INSCRIBED,

NOT LESS FROM A SENSE OF PERSONAL KINDNESS,

THAN OF PUBLIC DESERT,

BY HIS MUCH OBLIGED,

AND OBEDIENT SERVANT,

THE AUTHOR.

TO THE

STUDENTS IN DIVINITY

IN THE

UNIVERSITY OF DUBLIN.

THE following Discourses, originally composed with a view to your instruction, are now with the same design submitted to your more deliberate examination.

In these latter days, Christianity seems destined to undergo a fiercer trial, than it has for many centuries experienced. Its defenders are called upon, not merely to resist the avowed invader, who assails the citadel from without, but the concealed and treacherous foe, who undermines the works, or tampers with the garrison, within. The temporizing Christian, who, under the mask of liberality, surrenders the fundamental doctrines of his creed; and the imposing Rationalist, who, by the illusions of a factitious resemblance, endeavours

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to substitute philosophy for the gospel; are enemies even more to be dreaded, than the declared and systematic Deist. The open attacks of the one, directed against the *Evidences* of christianity, have but served to strenghen the great outworks of our faith, by calling to its aid the united powers of its adherents: whilst the machinations of the others, secretly employed against the *Doctrines* of our religion, threaten, by eluding the vigilance, and lulling the suspicions, of its friends, to subvert through fraud, what had been found impregnable by force. To aid these machinations, a modern and depraved philosophy hath sent abroad its pernicious sophistries; infecting the sources of morality, and enervating the powers of manly thought, and the better to effect these purposes, clad in those engaging colours, which are peculiarly adapted to captivate the imaginations of young and ardent minds.—Against arts and enemies, such as these, the most strenuous exertions of all who value the religion of Christ, are at this moment imperiously demanded.

In what manner to prepare for this conflict, we are informed on high authority. We are to *take unto us the whole armour of God—having on the breast-plate of righteousness; and our feet shod with the preparation of the Gospel of peace: above all, taking the shield of* FAITH, *wherewith we shall*

shall be able to quench all the fiery darts of the wicked: and taking the helmet of salvation, and the sword of the spirit, which is THE WORD OF GOD. These are the arms, which are to ensure us victory in the contest——and without these arms, we neither can, nor ought to stand. A conspiracy the most deep and deadly has been formed against Christianity. The *Powers of darkness* have combined their mightiest efforts. If then the sentinels of the Gospel sleep upon their posts, if they do not instantly rouse to its defence, they are guilty of the blackest treason to their heavenly master:—there is no room for truce or accommodation.—The *Captain of our salvation* has declared, that *he that is not with him is againſt him.* The force of this declaration is at this day peculiarly manifest—it is now become necessary, that a broad and distinct line should be drawn, between those who truly acknowledge the authority of revelation, and those who, whilst they wear the *semblance* of Christians, but lend the more effectual support to the enemies of Christianity.

These reflections, though befitting all who profess the religion of Christ, press peculiarly on those, who are destined to teach and to enforce his word. To you, my young friends, who look forward to the clerical office, they are important beyond

beyond description: and if allowed their due weight upon your minds, they cannot fail to stimulate to the most zealous and effectual exertions in your pursuit of sacred knowledge. Already, indeed, has a more enlivened spirit of religious inquiry been manifested amongst you. To promote that spirit, and to supply some additional security against the prevailing delusions of the day, these discourses on the doctrines of *Atonement* and *Sacrifice*, against which, above all others, the Deist, and the Rationalizing Christian, direct their attacks, were originally delivered, and are now published.

The desire expressed for their publication, by the existing divinity classes, had been long since complied with, but for the addition of certain arduous Academic duties to the ordinary engagements of the Author's Collegiate situation——to those who are so well acquainted with the laborious employment, which those duties and engagements necessarily impose, no apology can be requisite on the ground of delay. More than twelve months have elapsed, since the greater part of these sheets were committed to the press: and the prosecution of the subject, has been unavoidably suspended during a considerable portion of the intervening period.

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The *form*, in which the work is now presented, seems more to require explanation. The first design extended only, to the publication of the two discourses, with a few occasional and supplementary remarks: and on this plan, the sermons were sent to press. But on farther consideration, it appeared adviseable to enter into a more accurate, and extensive, examination of the subject: even though a short text should thereby be contrasted with a disproportionate body of Notes.—The great vice of the present day, is a presumptuous precipitancy of judgment: and there is nothing, from which the cause of Christianity, as well as of general knowledge, has suffered more severely, than from that impatience of investigation, and that confidence of decision upon hasty and partial views, which mark the literary character, of an age, undeservedly extolled for its improvements in reasoning and philosophy. A false taste in morals, is naturally connected with a false taste in literature——and the period of vicious dissipation, is not likely to prove the era of sober, dispassionate, and careful, enquiry. There is, however, no short way to truth. The nature of things will not accommodate itself, to the laziness, the interests, or the vices of men. The paths which lead to knowledge are unalterably fixed, and can be traced, only by slow and cautious steps.

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From these considerations, it was judged expedient to reduce the subject of these discourses, and the crude and superficial reasonings which have of late been exercised upon it, to a stricter and more minute test of enquiry. For this purpose, the present plan has been adopted, as the best suited to that exactness of critical investigation, which is due to the importance of the subject: and as the most fitly calculated, to direct the thoughts of the student, to the most useful topics of enquiry, and the most profitable sources of information:—and such a plan I have little doubt, will be favourably received by those, whose minds trained in the habits of close deduction, and exercised in the researches of accurate science, cannot but be readily disposed to accept, in the place of general assertion and plausible declamation, a careful review of facts, and a cautious examination of scripture.

One circumstance, which is of no mean value in the method here pursued, is that it enables us, without interrupting the thread of enquiry, to canvass and appreciate the pretensions of certain modern writers, whose high tone of self-admiration, and loud vauntings of superior knowledge, have been but too successful in obtaining for them a partial, and temporary, ascendancy in public opinion; and who have employed the influence derived

derived from that ascendancy, to weaken the truths of Christianity, and to sap the dearest interests of man. I trust that you, my young readers, will see enough in the *Illustrations* accompanying these discourses, to convince you of the emptiness of their claims to that superiority, which, did they possess it, would be applied to purposes so injurious. You will probably see sufficient reason to pronounce, that their pretensions to philosophic distinction, and their claims to critical pre-eminence, stand on no better grounds, than their assumption of the exclusive profession of a *pure* Christianity. The confident and overbearing language of such men, you will then regard as you ought: and from the review of their reasonings, and the detail of their religious opinions, you will naturally be led to feel the full value of the duly regulated discipline of the youthful underſtanding, in those severer exercises of scientific study, which give vigour to the intellect, and steadiness to the judgment; and the still greater value, of that early reverence for the mysterious sublimities of religion, which teaches the humility becoming man's highest powers, when directed to the yet higher things of God.—The half learning of modern times, has been the fruitful parent, of multiplied evils: and it is not without good cause, that the innovating theorist of the preſent day, makes it his first object to abridge the work

work of education, and under the pretence of introducing a system of more immediate practical utility, to exclude that wholesome discipline, and regular institution, which are essential to conduct the faculties of the young mind, to sound and manly strength.

I cannot conclude this prefatory address, without indulging in the gratifying reflection, that whilst the deceptions of wit, and the fascinations of eloquence, combined with a wily sophistry, and an imposing confidence, have but too frequently produced their pernicious effects to the detriment of a true christian faith, on the minds of the inexperienced, and unreflecting; these audacious attempts have seldom found, in this place, any other reception, than that of contempt and aversion—and so long as the Students of this Seminary, intended for the office of the ministry, continue to evince the same serious attention to religious subjects, which has of late years so honourably distinguished numbers of your body, and so profitably rewarded the zealous labours of your instructors in sacred literature, Christianity will have little to fear in this land from such attempts.

That you may gloriously persevere in these laudable efforts to attain the most useful of all learning, and in the conscientious endeavour to qualify

qualify yourselves for the due discharge of the most momentous of all duties——that so the work of God may not suffer in your hands; but that, being judged fit dispensers of that *wisdom which is from above*, you may hereafter be enabled to *turn many to righteousness*, and finally to obtain the recompence of the *good and faithful servants* of Christ, is the ardent wish and prayer, of your very sincere friend,

THE AUTHOR.

APRIL 22, 1801.

SERMON I.

1 Cor. 1—23, 24.—

"*But we preach* CHRIST CRUCIFIED, *unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called*—CHRIST, *the power of* GOD, *and the wisdom of* GOD."

THAT the sublime mystery of the Redemption, should have escaped the comprehension, both of the Jew, and of the Greek—that a Crucified Saviour, should have given offence, to the worldly expectant of a Triumphant Messiah; whilst the proud philosopher of the schools, turned with disdain, from the humiliating doctrine, which proclaimed the insufficiency of human reason, and threatened to bend its aspiring head before the foot of the Cross—was an event, which the matured growth of national prejudice, on the one

 hand

hand, and the habits of contentious discussion, aided by a depraved moral system, on the other, might, in the natural course of things, have been expected to produce.——That the Son of God had descended from Heaven—that he had disrobed himself ' of the Glory, which he had with the Father, before the world began—that he had assumed the form, of the humblest, and most degraded, of men—and submitting to a life of reproach, and want, and sorrow, had closed the scene, with a death of ignominy, and torture—and that, through this voluntary degradation and suffering, a way of reconciliation with the Supreme Being, had been opened to the whole human race; and an atonement made, for those transgressions, from the punishment of which unassisted reason could have devised no means of escape—these are truths, which prejudice and pride could not fail, at all times, to have rejected—and these are truths, to which the irreligion and self-sufficiency of the present day, oppose obstacles, not less insurmountable than those, which the prejudice of the Jew, and the philosophy of the Greek presented, in the age of the Apostle——for, at this day, when we boast a wider diffusion of learning, and more extensive acquirements of moral knowledge, do we not find these fundamental truths of Revelation questioned?—do we not see the haughtiness

tiness of lettered scepticism, presuming to reject the proffered terms of Salvation, because it cannot trace, with the finger of human science, the connexion between the cross of Christ and the redemption of man?——but to these vain, and presumptuous, aspirings after knowledge placed beyond human reach, we are commanded to preach CHRIST CRUCIFIED; which however it may, to the self-fancied wise ones of this world, appear foolishness, is yet, to those who will humble their understanding to the dispensations of the Almighty, the grandest display of the divine perfections—*Christ, the power of God, and the wisdom of God.*—

To us also, my Brethren, who profess a conviction of this truth; and who are called on by the return of this day, more particularly [2] to recollect the great work of Salvation, wrought out for us by the memorable event which it records, it may not be unprofitable, to take a short view of the objections, that have been urged against this fundamental [3] doctrine of our religion—that so we may the better discern those snares, which beset the Christian path—and being guarded against the obstructions, which are insidiously raised, against that true and gospel faith, whereby alone *we* can hope for acceptance and

 happiness,

happiness, we may be able to place the great pillar of our hopes, upon a Basis, which no force can shake, and no art can undermine.

In the conſideration of this ſubject, which every Christian must deem most highly deserving the closest examination, our attention should be directed to two different classes of objectors—thoſe, who deny the necessity of any mediation whatever; and thoſe, who question the particular nature of that mediation, which has been appointed——whilst the Deist, on the one hand, ridicules the very notion of a Mediator—and the philosophising Christian, on the other, fashions it to his own hypothesis, we are called on to vindicate the word of truth, from the injurious attacks of both—and carefully to secure it, not only against the open assaults of its avowed enemies, but against the more dangerous misrepresentations, of its false, or mistaken, friends.

The objections, which are peculiar to the former, are upon this subject, of the same description with those, which they bring against every other part of Revelation—bearing with equal force, against the system of Natural Religion, which they support, as against the doctrines of Revealed Religion, which they oppose —and indeed, this single circumstance, if weighed

ed with candour and reflexion–that is, if the Deist were truly the Philosopher he pretends to be,—might suffice to convince him of his error—for the closeness of the analogy, between the works of Nature and the word of the Gospel, being found to be such, that every blow, which is aimed at the one, rebounds with undiminished force against the other: the conviction of their common origin, must be the inference of unbiassed understanding.——

Thus, when in the outset of his argument, the Deist tells us—that as obedience must be the object of God's approbation, and disobedience the ground of his displeasure; it must follow, by natural consequence, that when Men have transgressed the divine commands, repentance and amendment of life will place them, in the same situation, as if they had never offended—he does not recollect, that actual experience of the course of Nature, directly contradicts the assertion—and that, in the common occurrences of life, the man, who by intemperance, and voluptuousness, has injured his character, his fortune, and his health, does not find himself instantly restored to the full enjoyment of these blessings, on repenting of his past misconduct, and determining on future amendment—now if the attributes of the Deity demand, that the

the punishment should not outlive the crime; on what ground shall we justify this temporal dispensation?—the difference in *degree*, cannot affect the question in the least—it matters not, whether the punishment be of long, or of short duration; whether in this world, or the next—if the justice, or the goodness of God, require, that punishment should not be inflicted, when repentance has taken place; it must be a violation of those attributes, to permit any punishment whatever, the most slight, or the most transient——nor will it avail to say, that the evils of *this life* attendant upon vice, are the effects of an established constitution, and follow in the way of natural consequence—is not that established constitution itself, the effect of the divine decree; and are not its several operations, as much the appointment of its Almighty framer, as if they had individually flowed from his immediate direction?——but besides, what reason have we to suppose, that God's treatment of us in a future state, will not be of the same nature as we find it in this—according to established rules, and in the way of natural consequence?—many circumstances might be urged, on the contrary, to evince the likelihood that it will—but this is not necessary to our present purpose—it is sufficient, that the Deist cannot *prove* that it will *not*—our experience of the present

present state of things evinces, that indemnity is not the consequence of repentance, here—can he adduce a counter-experience to shew, that it will, hereafter?——the justice and goodness of God are not then *necessarily* concerned, in virtue of the sinners repentance, to remove all evil consequent upon sin in the next life, or else the arrangement of events in this, has not been regulated by the dictates of justice and goodness—if the Deist admits the latter, what becomes of his Natural Religion?

Now let us enquire, whether the conclusions of abstract reasoning, will coincide with the deductions of experience——if obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions?—can repentance annihilate, what is past?—or, can we do more, by present obedience, than acquit ourselves of present obligation?—or, does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit?—and is the justification of the Philosopher, who is too enlightened to be a Christian, to be built, after all, upon the absurdities of supererogation?——"we may as well affirm," says a learned Divine, "that our former obedience atones for our present sins,

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as that our present obedience makes amends for antecedent transgressions"—and it is with a peculiar ill grace, that this sufficiency of repentance is urged by those, who deny the *possible* efficacy of Christ's mediation; since the ground, on which they deny the latter, equally serves for the rejection of the former—the *necessary connexion*, between the merits of one being, and the acquittal of another, not being less conceivable, than that, between obedience at one time, and the forgiveness of disobedience at another.

Since then, upon the whole, experience (as far as it extends) goes to prove, the natural inefficacy of repentance, to remove the effects of past transgressions; and the abstract reason of the thing, can furnish no link, whereby to connect present obedience, with forgiveness of former sins—it follows, that however the contemplation of God's infinite goodness and love, might excite some faint hope, that mercy would be extended to the sincerely penitent, the animating *certainty* of this momentous truth, without which the religious sense can have no place, must be derived from the express communication of the Deity alone. [5]

But

But it is yet urged by thoſe, who would measure the proceedings of divine wisdom, by the standard of their own reason; that admitting the necessity of a Revelation on this subject, it had been sufficient for the Deity, to have made known to man his benevolent intention—the circuitous apparatus of the scheme of redemption, must have been superfluous, for the purpose of rescuing the world, from the terrors and dominion of sin; when this might have been effected, in a way infinitely more simple, and intelligible, and better calculated to excite our gratitude and love, merely by proclaiming to mankind a free pardon, and perfect indemnity, on condition of repentance, and amendment.

To the diſputer, who would thus preſcribe to God the mode, by which he may best conduct his creatures to happiness, we might as before reply, by the application of his own argument, to the courſe of ordinary events—and we might demand of him to inform us, wherefore the Deity ſhould have left the sustenance of life, depending on the tedious process of human labour and contrivance, in rearing from a ſmall ſeed, and conducting to the perfection fitting it for the uſe of man, the necessary article of nourishment; when the end might have been at once accomplish-

ed, by its instantaneous production—and will he contend, that bread has not been ordained for the support of man; because that, instead of the present circuitous mode of its production, it might have been rained down from Heaven, like the manna in the wilderness?—on grounds such as these, the Philosopher (as he wishes to be called) may safely be allowed, to object to the notion, of forgiveness by a Mediator.

With respect to every such objection as this, it may be well, once for all, to make this general observation—we find, from the whole course of nature, that God governs the world, not by independent acts, but by connected system—the instruments which he employs, in the ordinary works of his Providence, are not physically necessary to his operations—he might have acted without them, if he pleased—" he might, for instance, have created all men, without the intervention of parents—but where then had been the beneficial connexion between parents and children? and the numerous advantages resulting to human society, from such connexion?—the difficulty lies here—the *uses*, arising from the *connexions* of Gods acts, may be various"—and such are the *pregnancies* of his works, that a *single act* may answer a prodigious variety of purposes—of these several

several purposes we are, for the most part, ignorant: and from this ignorance are derived, most of our weak objections, against the ways of his Providence; whilst we foolishly presume, that, like human agents, he has but one end in view. [6]

This obſervation we shall find of use, in our examination of the remaining arguments, adduced by the Deist, on the preſent subject—and there is none to which it more forcibly applies, than that, by which he endeavours to prove, the notion of a Mediator, inconsistent with the *divine immutability*——it is either, says he, [7] agreeable to the will of God, to grant salvation on repentance, and then he *will* grant it, without a Mediator—or it is not agreeable to his will, and then a Mediator can be of no avail, unless we admit the mutability of the divine decrees.

But the objector is not perhaps aware, how far this reasoning will extend—let us try it in the case of prayer——all such things, as are agreeable to the will of God, must be accomplished, whether we pray or not, and therefore our prayers are useless, unless they be supposed to have a power of altering his will——and indeed, with equal conclusiveness it might be proved, that Repentance itself must be unnecessary—for if it

be fit our sins should be forgiven, God will forgive us without repentance—and if it be unfit, repentance can be of no avail. [8]

The error in all theſe conclusions is the same; it consists in mistaking a conditional for an absolute decree; and in supposing God to ordain an end unalterably, without any concern as to the intermediate steps, whereby that end is to be accomplished—whereas the *manner* is sometimes as necessary as the *act* proposed—so that if not done in that particular way, it would not have been done at all—of this observation, abundant illustration may be derived, as well from natural, as from revealed religion——" thus we know from natural religion, that it is agreeable to the will of God, that the distresses of mankind should be relieved—and yet we see the destitute, from a wise constitution of Providence, left to the precarious benevolence of their fellow-men—and if not relieved by *them*, they are not relieved *at all*——in like manner in Revelation, in the case of Naaman the Syrian, we find that God was willing he ſhould be healed of his Leprosy, but yet he was not willing that it ſhould be done, except in *one particular manner*—Abana and Pharpar were as famous as any of the rivers of Israel—could he not wash in them, and be clean?—

certainly

certainly he might, if the design of God had been no more than to heal him—or it might have been done without any washing at all—but the healing was not the only design of God, nor the most important—the *manner* of the cure was of more consequence in the moral designs of God, than the *cure* itself—the effect being produced, for the sake of manifesting to the whole Kingdom of Syria, the great power of the God of Israel, by which the cure was performed"——and in like manner, though God willed, that the penitent sinner should receive forgiveness; we may see good reason, why, agreeably to his usual proceeding, he might will it to be granted, only in one particular manner—through the intervention of a Mediator. [9]

Although in the present stage of the subject, in which we are concerned with the objections of the DEIST, the argument ſhould be confined to the deductions of natural reason; yet I have added the inſtance from Revelation, because, strange to say, some who assume the name of Christians, and profess not altogether to discard the written word of Revelation, adopt the very principle, which we have just examined—for what are the doctrines of that description of Christians, in the sister Kingdom,[10] who glory in having brought down the

the high things of God, to the level of man's understanding?——That Christ was a person sent into the world, to promulgate the will of God—to communicate new lights, on the subject of religious duties—by his life, to set us an example of perfect obedience—by his death, to manifest his sincerity—and by his resurrection, to convince us of the great truth, he had been commissioned to teach—our rising again to a future life——this, say they, is the sum and substance of Christianity—it furnishes a purer morality, and more operative enforcement—its morality more pure, as built on juster notions of the divine nature—and its enforcement more operative, as founded on a *certainty* of a state of retribution "——and is then Christianity nothing, but a new and more formal promulgation, of the religion of Nature?—is the death of Christ, but an attestation of his truth?—and are we, after all, left to our own merit for acceptance; and obliged to trust for our Salvation, to the perfection of our obedience?——then, indeed, has the great Author of our Religion, in vain submitted to the agonies of the cross; if after having given to mankind a law, which leaves them less excusable in their transgressions, he has left them to be judged by the rigor of that Law, and to stand or fall by their own personal deserts.

It

It is said, indeed, that as by this new dispensation, the certainty of pardon on repentance, has been made known; mankind has been informed of all, that is essential in the doctrine of mediation——but granting, that no more was intended to be conveyed, than the sufficiency of repentance; yet it remains to be considered, *in what way* that repentance was likely to be brought about—was the bare declaration, that God would forgive the repentant sinner, sufficient to ensure his amendment?—or was it not rather calculated, to render him easy under guilt, from the facility of reconciliation?—what was there to alarm, to rouse, the sinner, from the apathy of habitual transgression?—what was there to make that impression, which the nature of God's moral government demands?——Shall we say, that the grateful sense of divine mercy would be sufficient; and that the generous feelings of our nature, awakened by the supreme goodness, would have secured our obedience? that is, shall we say, that the love of virtue, and of right, would have maintained man in his allegiance?—and have we not, then, had abundant experience, of what man can do when left to his own exertions, to be cured of such vain and idle fancies?—What is the history of man, from the creation to the time of Christ, but a continued

nued trial of his natural strength?—and what has been the *moral* of that history, but that man is strong, only as he feels himself weak?—strong, only as he feels, that his nature is corrupt, and from a consciousness of that corruption, is led to place his whole reliance upon God?—— What is the description, which the Apostle of the Gentiles has left us, of the state of the world, at the coming of our Saviour?—*being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful—who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*†

Here were the fruits of that natural goodness of the human heart, which is the favourite theme, and fundamental principle, with that class of Christians, with whom we are at present concerned——and have we not then, had full expe-

† Rom. i.—29, 30, 31, 32.

riment,

riment, of our natural powers? [12] and shall we yet have the madness, to fly back to our own sufficiency, and our own merits, and turn away from that gracious support, which is offered to us, through the mediation of Christ?——no—lost as men were, at the time Christ appeared, to all sense of true Religion—lost as they must be to it, at all times, when left to a proud confidence in their own sufficiency; nothing short of a strong, and salutary terror, could awaken them to virtue—without some striking expression of God's abhorrence of sin, which might work powerfully on the imagination, and the heart, what could prove a sufficient counteraction, to the violent impulse of natural passions? what, to the entailed depravation, which the history of man, no less than the voice of Revelation, pronounces to have infected the whole human race?——Besides, without a full and adequate sense of guilt, the very notion of forgiveness, as it relates to us, is unintelligible—we can have no idea of forgiveness, unless conscious of something to be forgiven—ignorant of our forgiveness, we remain ignorant of that goodness which confers it—and thus, without some proof of God's hatred for sin, we remain unacquainted with the greatness of his love.

The simple promulgation then, of forgiveness on repentance, could not answer the purpose—merely to *know* the condition could avail nothing—an *inducement*, of sufficient force to ensure its *fulfilment*, was essential——the system of *sufficiency* had been fully tried, to satisfy mankind of its folly—it was now time to introduce a new system, the system of *humility*—and for this purpose, what expedient could have been devised more suitable, than that which has been adopted?—the sacrifice of the Son of God, for the sins of men—proclaiming to the world, by the greatness of the ransom, the immensity of the guilt[13] —and thence at the same time, evincing, in the most fearful manner, God's utter abhorrence of sin, in requiring such expiation; and the infinity of his love, in appointing it.

To this expedient for man's salvation, though it be the clear and express language of Scripture, I have as yet sought no support, from the authority of Scripture itself—having hitherto had to contend, with the Deist, who denies all Revelation; and the pretended Christian who, rationalizing away its substance, finds it a mere moral system, and can discover in it no trace of a Redeemer: to urge the declarations of Scripture, as to the particular nature of redemption, would be

be to no purpose—its authority disclaimed by the one, and evaded by the other, each becomes unassailable on any ground, but that which he has chosen for himself—the ground of general reason.

But, we come now to consider the objections, of a class of Christians who, as they profess to derive their arguments from the language and meaning of Scripture,[14] will enable us to try the subject of our discussion, by the only true standard, the word of Revelation—and indeed, it were most sincerely to be wished, that the doctrines of Scripture, were at all times collected, purely from the Scripture itself—and that preconceived notions, and arbitrary theories were not first to be formed, and then the Scripture pressed into the service of each fanciful dogma——if God has vouchsafed a Revelation, has he not thereby imposed a duty of submitting our understandings to its perfect wisdom?—Shall weak, short-sighted man, presume to say? "If I find the discoveries of Revelation, correspond to my notions of what is right and fit, I will admit them —but if they do not, I am sure they cannot be the genuine sense of Scripture—and I am sure of it, on this principle, that the wisdom of God cannot disagree with itself,"—that is, to express

it truly, that the wisdom of God, cannot but agree, with what this judge of the actions of the Almighty, deems it wise for him to do—the language of Scripture must then, by every possible refinement, be made to surrender its fair, and natural meaning, to this predetermination of its necessary import——the word of Revelation thus pared down to the puny dimensions of human reason; how differs the Christian from the Deist? the only difference is this—that whilst the one denies, that God has given us a Revelation,—the other, compelled by evidence to receive it, endeavours to render it of no effect—but in both, there is the same self-sufficiency, the same pride of understanding, that would erect itself on the ground of human reason, and disdains to accept the divine favours, on any condition, but its own—in both in short, the very characteristic of a Christian spirit is wanting—HUMILITY——for in what consists the entire of Christianity, but in this, that feeling an utter incapacity to work out our own salvation, we submit our whole-selves, our hearts, and our understandings, to the divine disposal—and relying on God's gracious assistance, ensured to our honest endeavours to obtain it, through the mediation of Christ Jesus, we look up to him, and to him alone, for safety?—nay, what is the very *notion* of religion, but this humble

ble reliance upon God?—take this away, and we become a race of independent beings, claiming as a debt, the reward of our good works[15]—a sort of contracting party with the Almighty, contributing nought to his glory, but anxious to maintain our own independence, and our own rights—and is it not, to subdue this rebellious spirit, which is necessarily at war with Virtue, and with God, that Christianity has been introduced?—does not every page of Revelation, peremptorily pronounce this; and yet, shall we exercise this spirit, even upon Christianity itself?—assuredly, if we do; if, on the contrary, our pride of understanding, and self-sufficiency of reason, are not made to prostrate themselves before the awfully mysterious truths of Revelation—if we do not bring down the rebellious spirit of our nature, to confess, that the *wisdom of man* is but *foolishness with God*—we may bear the name of Christians, but we want the essence of Christianity.

These observations, though they apply, in their full extent, only to those who reduce Christianity, to a system purely rational; yet are, in a certain degree, applicable to the description of Christians, whose notion of Redemption we now come to consider—for what but a preconceived theory, to which

which Scripture had been compelled to yield its obvious and genuine signification, could ever have led to the opinion, that in the death of Christ, there was no *expiation for sin*; that the word *sacrifice* has been used, by the writers of the New Testament, merely in a figurative sense; and that the whole doctrine of the Redemption, amounts but to this?—"that God, willing to pardon repentant sinners, and at the same time willing to do it, only in that way, which would best promote the cause of virtue, appointed that Jesus Christ should come into the world—and that *he*, having taught the pure doctrines of the Gospel—having passed a life of exemplary virtue—having endured many sufferings, and finally death itself, to prove his truth, and perfect his obedience—and having risen again, to manifest the certainty of a future state—not only, by his example, proposed to mankind a pattern for imitation; but, by the merits of his obedience, obtained through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled, to bestow pardon, and final happiness, upon all who will accept them, on the terms of sincere repentance"[16]—that is, in other words, we receive salvation, through a Mediator—the mediation conducted, through intercession—and

that

that intercession successful, in recompence of the meritorious obedience of our Redeemer.

Here indeed, we find the notion of redemption admitted—but in setting up, for this purpose, the doctrine of *pure intercession*, in opposition to that of *atonement*, we shall perhaps discover, when properly examined, some small tincture of that mode of reasoning, which as we have seen, has led the modern Socinian to contend against the idea of Redemption at large; and the Deist, against that of Revelation itself.

For the present, let us confine our attention, to the *objections*, which the patrons of this new system, bring against the principle of atonement, as set forth in the doctrines of that church, to which we more immediately belong——as to those, which are founded in views of general reason, a little reflexion will convince us, that there is not one, which can be alleged against the latter, that may not be urged, with equal force, against the former—not a single difficulty, with which it is attempted to encumber the one, that does not equally embarrass the other——this having been evinced, we shall then see, how little reason there was, for relinquishing the plain and natural meaning of Scripture; and for opening the door, to a latitude

a latitude of interpretation, in which it is but too much the fashion to indulge at the present day, and which if persevered in, must render the word of God, a nullity.

The first, and most important of the objections, we have now to consider, is that which represents the doctrine of atonement, as founded on the *divine implacability*—since, say they, it supposes, that to appease the rigid justice of God, it was requisite that punishment should be inflicted; and that, consequently, the sinner could not by any means have been released, had not Christ suffered in his stead[17]——Were this a faithful statement of the doctrine of atonement, there had indeed been just ground for the objection—but that this is not the fair representation of candid truth, let the objector feel, by the application of the same mode of reasoning, to the system he upholds——if it was necessary for the forgiveness of man, that Christ should suffer; and through the merits of his obedience, and as the fruit of his intercession, obtain the power of granting that forgiveness—does it not follow, that had not Christ thus suffered, and interceded, we could not have been forgiven?—and has *he* not then, as it were, taken us out of the hands of a severe and strict judge; and is it not to *him* alone we owe

our

our pardon?——here the argument is exactly parallel, and the objection of implacability equally applies—now what is the answer?——" that although it is through the merits and intercession of Christ, that we are forgiven; yet they were not the *procuring cause*, but the *means*, by which God, originally disposed to forgive, thought it right to bestow his pardon"—let then the word *intercession* be changed for *sacrifice*, and see whether the answer be not equally concluſive.

The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means*, appointed by divine wisdom, by which to bestow forgiveness—and agreeably to this, do we not find this sacrifice every where spoken of, as ordained by God himself?—*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* †—and *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins* *—and again we are told, that " *we*

† Joh. iii. 16.

* 1. Joh. iv. 10.

are redeemed—with the precious blood of Christ, as of a Lamb without blemish, and without spot—who verily was fore-ordained before the foundation of the world §—and again, that Christ is *the Lamb slain from the foundation of the world* ¶——when then, the notion of the efficiency of the sacrifice of Christ, contained in the doctrine of atonement, stands precisely on the same foundation, with that of pure interceſſion—merely as the *means*, whereby God has thought fit to grant his favour and gracious aid to repentant sinners, and to fulfil that merciful intention, which he had at all times entertained towards his fallen creatures—and when, by the same sort of representation, the charge of implacability in the Divine Being, is as applicable to the one scheme, as to the other—that is, when it is a calumny most foully cast upon both: we may estimate, with what candour this has been made, by those who hold the one doctrine, the fundamental ground of their objections against the other——for on the ground, of the expressions of God's unbounded love to his creatures every where through Scripture, and of his several declarations that he forgave them *freely*, it is, that they

§ 1. Pet. i.—18, 19, 20.

¶ Revel. xiii. 8.

principally

principally contend, that the notion of expiation by the sacrifice of Christ, cannot be the genuine doctrine of the New Testament. [18]

But still it is urged, " in what way, can the death of Christ, conſidered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?"—to this the answer of the christian is, " I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins—it is enough, that this is declared by God to be the medium, through which my salvation is effected——I pretend not to dive into the counsels of the Almighty—I submit to his wisdom—and I will not reject his grace, because his mode of vouchsafing it is not within my comprehenſion"——but now let us try the doctrine of pure intercession by this same objection—it has been aſked, how can the sufferings of one Being, be conceived to have any connexion, with the forgiveness of another—let us likewise enquire, how the meritorious obedience of one Being, can be conceived to have any connexion, with the pardon of the transgressions of another [19]—or whether the prayer of a righteous Being in behalf of a wicked person, can be imagined to have

more weight in obtaining forgiveness for the transgressor, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness?——the fact is, the want of discoverable connexion has nothing to do with either—neither the sacrifice, nor the intercession, have, as far as we can comprehend, any *efficacy* whatever—all that we know, or can know of the one, or of the other, is, that it has been appointed as the means, by which God has determined to act with respect to man—so that to object to one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a Mediator—and if followed on, cannot fail to lead to pure Deism, and perhaps may not stop even there.

Thus we have seen, to what the general objections against the doctrine of atonement amount —the charges of *divine implacability*, and of *inefficacious means*, we have found to bear with as little force against this, as against the doctrine, which is attempted to be substituted in its room.

We come now to the objections, which are drawn from the immediate language of Scripture, in those passages, in which the nature of our Redemption is described——and first, it is asserted, that

that it is no where said in Scripture, that God is reconciled *to us* by Christ's death, but that we are every where said to be reconciled *to God*[20] ——now, in this objection, which clearly lays the whole stress upon *our obedience*, we discover the secret spring of this entire system, which is set up in opposition to the scheme of atonement —we see that reluctance, to part with the proud feeling of merit, with which the principle of Redemption by the sacrifice of Christ, is openly at war—and consequently, we see the essential difference there is, between the two doctrines at present under consideration; and the necessity there exists, for separating them, by the clearest marks of distinction——but to return to the objection that has been made—it very fortunately happens, that we have the meaning of the words in their Scripture use, defined by no less an authority, than that of our Saviour himself—*If thou bring thy gift to the altar, and there rememberest that thy brother hath* OUGHT AGAINST THEE, *leave there thy gift before the altar, and go thy way—first* BE RECONCILED TO *thy Brother, and then come and offer thy gift**——now from this plain instance, in which the person *offending* is expressly described, as the party *to be reconciled* to him who had been *offended*,

* Matt. v.—23, 24.

by

by agreeing to his terms of accommodation, and thereby making his peace with him; it manifestly appears, in what sense, this expression is to be understood, in the language of the New Testament——the very words, then, produced for the purpose of shewing, that there was no displeasure on the part of God, which it was necessary by some means to avert, prove the direct contrary—and our *being reconciled to God*, evidently does not mean, our giving up our sins, and thereby laying aside *our* enmity [21] to God (in which sense the objection supposes it to be taken) but the turning away *his* displeasure, whereby we are enabled to regain his favour ——and indeed it were strange, had it not meant this—what! are we to suppose the God of the Christian, like the Deity of the Epicurean, to look on with indifference, upon the actions of this life, and not to be offended at the Sinner?—the displeasure of God, it is to be remembered, is not like man's displeasure, a resentment or passion, but a judicial disapprobation; which if we abstract from our notion of God, we must cease to view him, as the moral governor of the world——and it is from the want of this distinction, which is so highly necessary; and the consequent fear of degrading the Deity, by attributing to him, what might appear to be the

the weakness of passion; that they, who trust to reason, more than to scripture, have been withheld from admitting any principle, that implied displeasure on the part of God—had they attended but a little to the plain language of Scripture, they might have rectified their mistake—they would there have found, the wrath of God against the disobedient, spoken of, in almost every page [22]—they would have found also a case, which is exactly in point to the main argument before us—in which there is described, not only the wrath of God, but the turning away of his displeasure by the mode of sacrifice—the case is that of the three friends of Job—in which, God expressly says, that his *wrath is kindled againſt the friends of Job, becauſe they had not ſpoken of him the thing that was right**—and directs them to offer up a sacrifice, as the way of averting his anger.[23]

But then it is urged, that God is every where spoken of, as a Being of infinite Love—true—and the whole difficulty arises from building on partial texts—when men perpetually talk of God's justice, as being neceſſarily modified by his goodness, [24] they seem to forget, that it is no less the language of Scripture, and reason,

* Job. xlii. 7.

that

that his goodness should be modified by his justice—our error on this subject proceeds from our own narrow views, which compel us to consider the attributes of the Supreme Being, as so many distinct qualities, when we should conceive of them as inseparably blended together; and his *whole nature*, as *one great impulse* to what is *best*.

As to God's displeasure against sinners, there can be then upon the whole no reasonable ground of doubt—and against the doctrine of atonement, no difficulty can arise, from the Scripture phrase, of men being *reconciled to God*—since, as we have seen, that directly implies, the turning away God's displeasure, so that they should be restored, to his favour, and protection.

But, though all this must be admitted, by those, who will not shut their eyes, against Reason, and Scripture; yet still it is contended, that the death of Christ cannot be considered, as a *propitiatory sacrifice*——now when we find him described, as *the Lamb* [25] *of God which taketh away the sins of the world* *—when we are told, that *Christ hath given himself for us, an offering, and a sacrifice, to God* †—and that he *needed not, like the High Priests under the Law, to*

* Joh. i. 29.

† Ephes. v. 2.

offer

offer up sacrifice daily first for his own sins, and then for the people's; for that this he did once, when he offered up himself *—when he is expressly asserted to be *the propitiation for our sins* †—and God is said to have *loved us, and* to have *sent his Son to be the propitiation*[26] *for our sins* ‡—when Isaiah¶ describes *his soul as made an offering for sin*[27]—when it is said that *God spared not his own Son, but delivered him up for us all* ‖—and that *by him we have now received the atonement* §[28]——when these, and many other such passages, are to be found—when every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation—when this sacrifice is particularly represented, as of the nature of a *sin offering;* which was a species of sacrifice "prescribed to be offered upon the commission of an offence, after which the offending person was considered as if he had never sinned"[29]——it may well appear surprising, on what ground it is questioned, that the death of Christ is pronounced in Scripture, to have been a sacrifice of atonement and expiation, for the sins of men.

It is asserted, that the several passages, which seem to speak this language, contain nothing

* Hebr. vii. 27. † 1. Joh. ii. 2. ‖ Rom. viii. 32.
¶ liii. 10. ‡ Do. iv. 10. § Do. v. 11.

more than *figurative allusions*—that all that is intended is, that Christ laid down his life *for*, that is, *on account of*, mankind[30]—and that there being circumstances of resemblance between this event and the sacrifices of the Law, terms were borrowed from the latter, to express the former, in a manner more lively and impressive——and as a proof that the application of these terms is but figurative[31], it is contended,[32]—1st. That the death of Christ did not correspond *literally*, and exactly, to the ceremonies of the Mosaic Sacrifice—2dly. That being in different places, compared to different kinds of sacrifices, to *all* of which it could not possibly correspond, it cannot be considered as exactly of the nature of *any* —and lastly, that there was no such thing as a sacrifice of *propitiation*, or *expiation of sin*, under the Mosaic dispensation at all—this notion having been entirely of Heathen origin.[33]

As to the two first arguments, they deserve but little consideration—the want of an exact similitude to the precise form of the Mosaic sacrifice, is but a slender objection—it might as well be said, that because Christ was not of the species of animal, which had usually been offered up; or because he was not slain in the same manner; or because he was not offered by the High Priest, there

there could have been no sacrifice[34]——but this is manifest trifling——if the formal notion of a sacrifice for sin, that is, a life offered up in expiation, be adhered to, nothing more can be required to constitute it a sacrifice, except by those who mean to cavil, not to discover truth.

Again, as to the second argument, which from the comparison of Christs death to the *different* kinds of sacrifices, would infer that it was not of the nature of *any*, it may fairly be replied, that it will equally follow, that it was of the nature of *all*——resembling that of the *Passover*[35], inasmuch as by it we were delivered, from an evil yet greater than that of Egyptian bondage—partaking the nature of the *Sin-offering*, as being accepted in expiation of transgression—and similar to the institution of the *Scape-goat*, as bearing away the accumulated sins of all: may we not reasonably suppose, that this one great sacrifice contained the full import and completion of the whole system of sacrifice?——and that so far from being spoken of in figure, as bearing some resemblance to the sacrifices of the Law, *they* were on the contrary, as the Apostle expressly tells us,† but figures or faint and partial representations, of this stupendous sacrifice, which had been ordained from the

† Hebr. x. 1.

beginning?——and besides, it is to be remarked in general, with respect to the figurative application, of the sacrificial terms, to the death of Christ; that the striking resemblance between that and the sacrifices of the Law, which is assigned as the reason of such application, would have produced just the contrary effect, upon the sacred writers—since they must have been aware, that the constant use of such expressions, aided by the strength of the resemblance, must have laid a foundation for error, in that which consitutes the main doctrine of the Christian faith—being addressed to a people, whose religion was entirely sacrificial, in what but the obvious and literal sense, could the sacrificial representations of the death of Christ, have been understood?

We come now to the third and principal objection, which is built upon the assertion, that no sacrifices of *atonement* (in the sense in which we apply this term to the death of Christ) had existence under the Mosaic Law—those, that were called by that name, having had an entirely different import[36]——now that certain offerings under this denomination, related to *things*, and were employed for the purpose of purification, so as to render them fit instruments of the ceremonial worship, must undoubtedly be admitted—

that

that others were again appointed to relieve *persons* from *ceremonial* incapacities, so as to restore them to the privilege of joining in the services of the temple, is equally true—but that there were others of a nature strictly propitiatory, and ordained to avert the displeasure of God from the transgressor not only of the ceremonial, but, in some cases, even of the *moral*, law,[37] will appear manifest upon a very slight examination——thus we find it decreed that *if a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered to him to keep—or have found that which was lost, and lieth concerning it, and* SWEARETH FALSELY, *then, because he hath sinned in this, he shall not only make restitution to his neighbour—but he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock; and the Priest shall make an* ATONEMENT *for him before the Lord, and it shall be* FORGIVEN HIM †—and again in a case of criminal connexion with a bond-maid who was betrothed, the offender is ordered to *bring his trespass-offering, and the Priest is to make* ATONEMENT *for him with the trespass-offering, for his sin which he hath done—and the sin which he hath done shall be* FORGIVEN *him**—and in the case of all offences which fell not under the de-

† Levit. vi. 2—7.

scription

scription of *presumptuous*, it is manifest from the slightest inspection of the Book of Leviticus, that the atonement prescribed, was appointed as the means, whereby God might be *propitiated*, or *reconciled to the offender*.

Again, as to the *vicarious*[38] import of the Mosaic sacrifice,—or in other words, its expressing an acknowledgment of what the sinner had deserved—this not only seems directly set forth in the account of the first offering in Leviticus, where it is said of the person who brought a free-will offering, *he ſhall lay his hand upon the head*[39] *of the burnt-offering, and it ſhall be* ACCEPTED FOR *him, to make atonement for him*.†—but the ceremony of the Scape-Goat on the day of expiation appears to place this matter beyond doubt—on this head however, as not being *necessary* to my argument, I shall not at present enlarge.[40]

That expiatory sacrifice (in the strict and proper sense of the word) was a part of the Mosaic institution there remains then, I trust, no ſufficient reason to deny—that it existed in like manner amongst the Arabians,[41] in the time of Job, we have already seen – and that its universal preva-

* Levit. xix. 20—22. † Levit. i. 4.

lence

lence in the Heathen world, though corrupted and disfigured by idolatrous practices, was the result of an original divine appointment, every candid enquirer will find little reason to doubt[42]—— but let this be as it may, it must be admitted, that *propitiatory sacrifices* not only existed through the whole Gentile world, but had place under the law of Moses—the argument then that from the non-existence of such sacrifices amongst the Jews, would deny the term when applied to the death of Christ, to indicate such sacrifice, necessarily falls to the ground.[43]

But the fact is, they who deny the sacrifice of Christ, to be a real and proper sacrifice for sin; must, if they are consistent, deny that *any such* sacrifice ever did exist, by divine appointment—— for on what principle, do they deny the former, but this? that the sufferings and death of Christ, for the sins and salvation of men, can make no change in God: cannot render him more ready to forgive, more benevolent, than he is in his own nature; and consequently can have no power to avert from the offender, the punishment of his transgression—now on the same principle, *every* sacrifice for the expiation of sin, must be impossible—and this explains the true cause, why these persons will not admit the language of the New

New Testament, clear and express as it is, to signify a real and proper sacrifice for sin—and why they feel it necessary, to explain away the equally clear and express description of that species of sacrifice in the Old[44]——Setting out with a preconceived erroneous notion of its nature, and one which involves a manifest contradiction; they hold themselves justified, in rejecting every acceptation of scripture, which supports it—but had they more accurately examined the true import of the term, in scripture use, they would have perceived no such contradiction, nor would they have found themselves compelled to refine away by strained and unnatural interpretations, the clear and obvious meaning of the sacred text—they would have seen, that a sacrifice for sin, in scripture language, implies solely this—" a sacrifice wisely and graciously *appointed* by God, the moral governor of the world, to expiate the *guilt* of sin in such a manner, as to avert the *punishment* of it from the offender"[45]——to ask *why* God should have appointed this particular mode—or in *what way* it can avert the punishment of sin—is to take us back to the general point at issue with the Deist, which has been already discussed—with the Christian, who admits redemption under *any* modification, such matters cannot be subject of enquiry.

But

But even to our imperfect apprehension, some circumstances of natural connexion and fitness, may be pointed out——the whole may be considered, as a sensible and striking representation, of a punishment, which the sinner was conscious he deserved, from God's justice—and then on the part of God, it becomes a public declaration of his *holy displeasure* against sin, and of his *merciful compassion* for the sinner—and on the part of the offender, when offered by or for him, it implies a sincere *confession of guilt*, and a hearty desire of obtaining *pardon*—and upon the *due* performance of this service, the sinner is pardoned, and escapes the penalty of his transgression.

This we shall find agreeable to the nature of a *sacrifice for sin*, as laid down in the Old Testament——now is there any thing in this, degrading to the honour of God; or in the smallest degree inconsistent with the dictates of natural reason? —and in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not in a certain degree, be embraced by our natural notions—for according to the explanation just given, is it not a declaration to the whole world, of the greatness of their sins— and of the proportionate mercy and compassion

of God, who had ordained this method, whereby, in a manner consistent with his attributes, his fallen creatures might be again taken into his favour, on their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which on the received notion of sacrifice, would render them parties in this; an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination, with an humble faith in the sufficiency of this sacrifice, to endeavour after a life of amendment and obedience——Thus much falls within the reach of our comprehension on this mysterious subject—whether in the expanded range of God's moral government, some other end may not be held in view, in the death of his only begotten son, it is not for us to enquire: nor does it in any degree concern us—what God *has* been pleased to reveal, it is alone our duty to believe.

One remarkable circumstance indeed there is, in which the sacrifice of Christ differs from all those sacrifices, which were offered under the law—our blessed Lord was not only the *Subject* of the offering, but the *Priest* who offered it—therefore he has become not only a sacrifice, but an intercessor; his intercession, founded upon this voluntary act of benevolence, by which *he offered himself*

himself without spot to God—we are not only then in virtue of the *sacrifice*, forgiven; but in virtue of the *intercession* admitted to favour and grace—and thus the scripture notion of the sacrifice of Christ, includes every advantage, which the advocates for the pure intercession, seek from their scheme of redemption—but it also contains others, which they necessarily lose by the rejection of that notion—it contains the great advantage of impressing mankind with a *due* sense of their guilt, by compelling a comparison with the immensity of the sacrifice made to redeem them from its effects—it contains that, in short, which is the soul and substance of all Christian virtue—HUMILITY——and the fact is plainly this, that in every attempt to get rid of the scripture doctrine of atonement, we find feelings of a description, opposite to this Evangelic quality, more or less to prevail—we find a fondness for the opinion of man's own sufficiency, and an unwillingness to submit with devout and implicit reverence, to the sacred word of Revelation.

If now upon the whole it has appeared, that natural reason is unable to evince, the *efficacy of repentance*—if it has appeared, that for the purpose of forgiveness, the idea of a *Mediatorial scheme* is perfectly consistent with our ordinary notions—

if

if it has appeared, that Revelation has most unequivocally pronounced, that through the mediation of Jesus Christ, the son of God, *our redemption has been effected*—if it has appeared, that Christ is declared to have effected that redemption, by *the sacrifice of himself for the sins of mankind*——if it has appeared, that in the scripture meaning of sacrifice for sin, is included *atonement for transgression*—and if it has appeared, that the expression has been applied to Christ, in the plain and literal sense of the word, as *the propitiation of an offended God*—I trust we are sufficiently fortified; against the Deist, who denies the DIVINE MISSION; against the Socinian, who denies the REDEEMING MEDIATION; and against the modern rationalizing Arian, who denies the EXPIATORY SACRIFICE, of Christ—in short, against all, who would deprive us of any part of the precious benefits, which on this day our Saviour died to procure for us—against all, who would rob us of that humble feeling of our own insufficiency, which alone can give us an ardent, and animating faith in the death and merits, of our blessed Redeemer.

SERMON II.

HEBR. ix, 22.

And without Shedding of Blood is no Redemption.

ON the last commemoration of the awful subject of this day's observance, it was attempted in this place, to clear the important doctrine of Redemption, from those difficulties, in which it had been artfully entangled, by the subtle speculations, of the disputatious Deist, and of the philosophising Christian.—The impotence of Reason to erect the degraded sinner to an *assured* hope of the *sufficiency* of repentance, pointed out to us, the necessity of an express revelation, on this head—that revelation, in announcing the expedient of a Mediator, was seen to fall in with the analogies of the Providential economy—the Mediatorial scheme was shewn to have been accomplished

plished, through the sacrifice of the only begotten Son of God—and this sacrifice, to have been effective to the expiation of the sins of the whole human race——What the peculiar nature, and true import, of this sacrifice are; and in what sense, the expiation effected by it is strictly to be understood, it is my purpose on this day to enquire—and as, on the one hand, there is no one article of Christian knowledge of deeper concern; and, on the other, none that has been more studiously involved in obscurity; I trust, that you, my young Brethren, will not refuse your patient attention, whilst I endeavour to unfold to your apprehension, the genuine, because the Scripture, interpretation of that great sacrifice, whereby we are redeemed from the power of sin, and have *received the promise of an eternal inheritance.*

In the mode of enquiry, which has been usually adopted on this subject, one prevailing error deserves to be noticed—the nature of sacrifice, as generally practised and understood, antecedent to the time of Christ, has been first examined; and from that, as a ground of explanation, the notion of Christ's sacrifice derived: whereas, in fact, by *this*, all former sacrifices are to be interpreted; and in reference to *it* only, can they be understood——

from

from an error so fundamental, it is not wonderful, that the greatest perplexities should have arisen, concerning the nature of sacrifice in general; and that they should ultimately fall, with cumulative confusion, on the nature of that particular sacrifice, to the investigation of which, fanciful and mistaken theories, had been assumed as guides——thus, whilst some have presumptuously attributed, the early and universal practice of sacrifice, to an irrational, and superstitious, fear of an imagined sanguinary divinity; and have been led, in defiance of the express language of Revelation, to reject and ridicule the notion of sacrifice, as originating only in the grossness of superstition[1]—others, not equally destitute of reverence for the sacred word, and consequently not treating this solemn Rite, with equal disrespect, have yet ascribed its origin to human invention;[2] and have thereby been compelled, to account for the divine institution of the Jewish Sacrifices, as a mere accommodation to prevailing practice, and consequently to admit, even the sacrifice of Christ itself, to have grown out of, and been adapted to, this creature of human excogitation.

Of this latter class, the theories, as might be expected, are various——in one, sacrifices are represented

represented in the light of *gifts*, intended to sooth and appease the Supreme Being, in like manner as they are found to conciliate, the favour of men[3]—in another, they are considered as *federal rites*, a kind of eating and drinking with God, as it were at his table, and thereby implying the being restored to a state of friendship with him, by repentance and confession of sins[4]—in a third, they are described as but *symbolical actions*, or a more expressive language, denoting the gratitude of the offerer, in such as are eucharistical; and in those that are expiatory, the acknowledgment of, and contrition for sin, strongly expressed by the death of the animal, representing *that* death, which the offerer confessed to be his own desert.[5]

To these different hypotheses, which in the order of their introduction, claim respectively the names of *Spencer*, *Sykes*, and *Warburton*, it may *generally* be replied, that the *fact* of Abel's sacrifice seems inconsistent with them all—with the first, inasmuch as it must have been antecedent to those distinctions of property, on which alone, experience of the effects of gifts upon men could have been founded[6]—with the second, inasmuch as it took place, several ages prior to that period, at which both the words of Scripture, and the opinions

opinions of the wisest commentators, have fixed the permission of animal food to man[7]—with the third, inasmuch as the language, which scripture expressly states to have been derived to our first parents from divine instruction[8], cannot be supposed so defective, in those terms that related to the worship of God, as to have rendered it necessary for Abel, to call in the aid of actions, to express the sentiment of gratitude or sorrow—and still less likely is it, that he would have resorted to that *species* of action, which in the eye of reason must have appeared displeasing to God, the slaughter of an unoffending animal[9]——

To urge these topics of objection in their full force, against the several theories I have mentioned, would lead to a discussion, far exceeding the due limits of a discourse from this place—I therefore dismiss them for the present—nor shall I, in refutation of the *general* idea of the human invention of sacrifice, enlarge upon the *universality*[10] of the practice; the *sameness*[11] of the notion of its efficacy, pervading nations and ages the most remote; and the *unreasonableness* of supposing any natural connexion, between the slaying an animal and the receiving pardon for the violation of God's laws—all of which appear decisive against that idea——but, as both the general idea and the

particular theories that have endeavoured to reconcile to it the nature and origin of sacrifice, have been caused by a departure from the true and only source of knowledge, let us return to that sacred fountain, and whilst we endeavour to establish the genuine scripture notion of sacrifice, at the same time provide the best refutation of every other.

It requires but little acquaintance with scripture to know, that the lesson, which it every where inculcates is, that man by disobedience had fallen under the displeasure of his Maker; that to be reconciled to his favour, and restored to the means of acceptable obedience, a Redeemer was appointed; and that this Redeemer laid down his life, to procure for repentant sinners forgiveness and acceptance—this surrender of life, has been called by the sacred writers, a sacrifice; and the end attained by it, expiation or atonement——With those, who have been desirous to reduce Christianity to a mere moral system, it has been a favourite object, to represent this sacrifice as entirely figurative, founded only in allusion and similitude to the sacrifices of the law;[12] whereas that this is spoken of by the sacred writers, as a real and proper sacrifice, to which those under the law bore respect, but as types or shadows, is evident from various passages

sages of holy writ, but more particularly from the epistle to the Hebrews: in which it is expressly said, that *the law having a shadow of good things to come—can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect,—but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God** ——and again, when the writer of this epistle, speaks of the High Priest entering into the Holy of Holies with the blood of the sacrifice, he asserts, that *this was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect—but Christ being come, an High Priest of good things to come—not by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us—for*, he adds, *if the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?*† —it must be unnecessary to detail more of the numerous passages, which go to prove, that the sacrifice of Christ was a true and effective sacrifice, whilst those of the law, were but faint represen-

* Hebr. x. 1, 12. † Hebr. ix. 9.—14.

 tations,

tations, and inadequate copies, intended for *its* introduction.

Now, if the sacrifices of the *Law*, appear to have been but preparations for this one great sacrifice, we are naturally led to consider, whether the same may not be asserted of sacrifice from the beginning; and whether we are not warranted by scripture, in pronouncing the entire rite to have been ordained by God, as a type of that ONE SACRIFICE, in which all others were to have their consummation.

That the institution was of divine ordinance,[13] may, in the first instance, be reasonably inferred from the strong and sensible attestation of the divine acceptance of sacrifice in the case of Abel,[14] again in that of Noah, afterwards in that of Abraham, and also from the systematic establishment of it, by the same divine authority, in the dispensation of Moses—and whether we consider the Book of Job, as the production of Moses; or of that pious worshipper of the true God, among the descendants of Abraham, whose name it bears; or of some other person who lived a short time after, and composed it from the materials left by Job himself; the representation there made of God, as *prescribing*

scribing sacrifice to the friends of Job, in every supposition exhibits a strong authority, and of high antiquity,[15] upon this question.

These few facts, which I have stated, unaided by any comment, and abstracting altogether from the arguments, which embarrass the contrary hypothesis, and to which I have already alluded, might perhaps be sufficient, to satisfy an enquiring and candid mind, that sacrifice must have had its origin in DIVINE INSTITUTION—but if in addition, this rite, as practised in the earliest ages, shall be found connected with the sacrifice of Christ, confessedly of divine appointment; little doubt can reasonably remain on this head——let us then examine, more particularly, the circumstances of the first sacrifice, offered by Abel.

It is clear from the words of scripture, that both Cain and Abel made oblations to the Lord —it is clear also, notwithstanding the well known fanciful interpretation of an eminent Commentator,[16] that Abel's was an animal sacrifice—it is no less clear, that Abel's was accepted, whilst that of Cain was rejected——now what could have occasioned the distinction?—the acknowledgment of the Supreme Being and his universal dominion, was no less strong in the offering of

of the fruits of the earth by Cain, than in that of the firstlings of the flock by Abel—the intrinsic efficacy of the gift must have been the same in each, each giving of the best that he possessed—the expression of gratitude, equally significant and forcible in both—how then is the difference to be explained?[17]——If we look to the writer to the Hebrews, he informs us, that the ground on which Abel's oblation was preferred to that of Cain was, that Abel offered his in *faith*; and the criterion of this faith also appears to have been, in the opinion of this writer, the *animal* sacrifice—the words are remarkable—*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts* † —the words here translated, *a more excellent sacrifice*, are in an early version rendered *a much more sacrifice*,[18] which phrase, though uncouth in form, adequately conveys the original—the meaning then is, that by faith Abel offered that, which was much more of the true nature of sacrifice, than what had been offered by Cain—Abel consequently was directed by faith, and this faith was manifested in the nature of his offering—what then are we to infer?—without some revelation[19] granted, some assurance held out as the

† Hebr. xi. 4.

object

object of faith, Abel could not have exercised this virtue: and without some peculiar mode of sacrifice enjoined, he could not have exemplified that faith by an appropriate offering——the offering made, we have already seen, was that of an animal—let us conſider, whether this could have a connexion with any divine assurance, communicated at that early day.

It is obvious, that the promise made to our first parents, conveyed an intimation of some future deliverer, who should overcome the tempter that had drawn man from his innocence, and remove thoſe evils which had been occaſioned by the fall——this assurance, without which, or some other ground of hope, it ſeems difficult to conceive how the principle of religion could have had place among men, became to our first parents the grand object of faith—to perpetuate this fundamental article of religious belief among the descendants of Adam, some striking memorial of the fall of man, and of the promised deliverance, would naturally be appointed [20]—and if we admit, that the scheme of Redemption by the death of the only begotten Son of God, was determined from the beginning; that is, if we admit, that when God had ordained the deliverance of man, he had ordained the means: if we admit, that Christ

Christ was *the Lamb slain from the foundation of the world*, what memorial could be devised more appofite, than that of animal sacrifice?—exemplifying, by the slaying of the victim, the death which had been denounced against man's disobedience: thus exhibiting the awful lesson of that death which was the wages of Sin, and at the same time representing that death which was actually to be undergone by the Redeemer of mankind——and hereby connecting in one view, the two great cardinal events in the history of man, the FALL, and the RECOVERY—the death denounced against Sin, and the death appointed for that Holy One, who was to lay down his life, to deliver man from the consequences of sin——The institution of animal sacrifice seems then to have been peculiarly significant, as containing all the elements of religious knowledge—and the adoption of this rite, with sincere and pious feelings, would at the same time imply an humble sense of the unworthiness of the offerer; a confession that the death inflicted on the victim was the desert of those sins which had arisen from man's transgression; and a full reliance upon the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment.

If this view of the matter be just, there is nothing improbable even in the supposition, that that part of the signification of the rite, which related to the sacrifice of Christ, might have been in some degree made known from the beginning—but not to contend for this, as scripture has furnished no express foundation for the assumption; room for the exercise of faith is equally preserved on the idea, that animal sacrifice was enjoined in the general as the religious sign of faith in the promise of Redemption, without any intimation of the way in which it became a sign——agreeably to these principles, we shall find but little difficulty in determining, on what ground it was, that Abel's offering was accepted, whilst that of Cain was rejected——Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice, which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendance of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good

 things,

things, which he thereby confessed to have been derived from his bounty——in short, Cain, the first born of the fall, exhibits the first fruits of his Parents' disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of Revelation, because they fell not within *its* apprehension of right—he takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit, which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ.

This view of the subject receives strength, from the terms of expostulation, in which God addresses Cain, on his expressing resentment at the rejection of *his* offering, and the acceptance of Abel's——the words in the present version are, *if thou doest well, shalt thou not be accepted?—and if thou doest not well, sin lieth at the door**—which words, as they stand connected in the context, supply no very satisfactory meaning, and have long served to exercise the ingenuity of Commentators to but little purpose——but if the word, which is here translated SIN, be rendered, as we find it in a great variety of passages in the Old Testament, a SIN OFFERING, the reading of

* Gen. iv. 7.

the

the passage then becomes, *if thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering lieth even at the door*[21]—the connexion is thus rendered evident—God rebukes Cain, for not conforming to that species of sacrifice, which had been offered by Abel—he refers to it, as a matter of known injunction; and hereby points out the ground of distinction, in his treatment of him and his brother—and thus, in direct terms, enforces the observance of animal sacrifice.

As that part of my general position, which pronounces sacrifice to have been of *divine institution*, receives support from the passage just recited; so, to that part, which maintains, that this rite bore an aspect to the *sacrifice of Christ*, additional evidence may be derived from the language of the writer to the Hebrews, inasmuch as he places the blood of Abel's sacrifice in direct comparison with the blood of Christ, which he stiles pre-eminently *the blood of sprinkling:* † and represents both, as *speaking good things*, in different degrees[22]——What then is the result of the foregoing reflexions?——The sacrifice of Abel, was an animal sacrifice—this sacrifice was accepted—the ground of this acceptance was the faith, in which it was offered—scripture assigns no

† Hebr. xii. 24.

other object of this faith, but the promise of a Redeemer: and of this faith, the offering of an animal in sacrifice, appears to have been the legitimate, and consequently the instituted, expression—the institution of animal sacrifice then, was coeval with the fall, and had a reference to the sacrifice of our redemption—but as it had also an immediate, and most apposite, application to that important event in the condition of man, which as being the occasion of, was essentially connected with, the work of redemption, *that* likewise we have reason to think was included in its signification—and thus, upon the whole, SACRIFICE appears to have been ordained, *as a standing memorial of the death introduced by sin, and of that which was to be suffered by the Redeemer.*

We accordingly, find this institution of animal sacrifice continue, until the giving of the law—no other offering than that of an animal, being recorded in Scripture down to this period,[2 3] except in the case of Cain, and that we have seen was rejected—the sacrifices of Noah and of Abraham are stated to have been burnt-offerings—of the same kind also were the sin-offerings presented by Job, he being said to have offered burnt-offerings according to the number of his Sons, lest some of them *might have sinned in their hearts*

*hearts**—but when we come to the promulgation of the law, we find the connexion between animal sacrifice and atonement, or reconciliation with God, clearly and distinctly announced—it is here declared, that sacrifices for sin, should on conforming to certain prescribed modes of oblation, be accepted as the means of deliverance from the penal consequences of transgression—and with respect to the *peculiar* efficacy of animal sacrifice, we find this remarkable declaration, *the life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement for the Soul*†——in reference to which words, the sacred writer, from whom I have taken the subject of this day's discourse, formally pronounces, that *without shedding of blood there is no remission*——Now in what conceiveable light, can we view this institution, but in relation to that great sacrifice, which *was* to make atonement for sins—to that *blood of sprinkling*, which was to *speak better things than that of Abel*,§ or that of the law?——the *law* itself is said to have had respect solely unto him—to what else can the principal institution of the law refer?—an institution too, which unless *so* referred appears utterly unmeaning——the offering up an animal cannot be imagined to have had any intrinsic efficacy, in

* Job i. 5. † Lev. xvii. 11. § Heb. xii. 24.

procuring

procuring pardon for the transgression of the offerer—the blood of bulls and of goats could have possessed no virtue, whereby to cleanse him from his offences—still less intelligible is the application of the blood of the victim, to the purifying the parts of the tabernacle, and the apparatus of the ceremonial worship—all this can clearly have had no other than an *instituted* meaning; and can be understood, only as in reference to some blood-shedding, which in an eminent degree possessed the power of purifying from pollution———in short, admit the sacrifice of Christ to be held in view in the institutions of the law, and every part is plain and intelligible—reject that notion, and every theory devised by the ingenuity of man, to explain the nature of the ceremonial worship, becomes trifling and inconsisent.

Granting then the case of the Mosaic sacrifice, and that of Abel's, to be the same—neither of them in itself efficacious—both instituted by God —and both instituted in reference to that true and efficient sacrifice, which was one day to be offered—this rite, as practised before the time of Christ, may justly be considered as a SACRAMENTAL MEMORIAL, *shewing forth the Lord's death until he came*;* and when accompanied

* 1 Cor. xi. 26.

with

with a due faith in the promises made to the early believers, may reasonably be judged to have been equally acceptable with that sacramental memorial, which has been enjoined by our Lord himself to his followers, for the *shewing forth his death until his coming again*——and it deserves to be noticed, that this very analogy seems to be intimated by our Lord, in the language used by him at the institution of that solemn Christian rite—for in speaking of his own blood, he calls it, in direct reference to the blood wherewith Moses established and sanctified the first covenant, *the Blood of the* NEW *Covenant, which was shed for the remission of sins*†—thus plainly marking out the similitude, in the nature and objects of the two Covenants, at the moment that he was prescribing the great Sacramental commemoration of his own Sacrifice.

From this view of the subject, the history of Scripture sacrifice becomes consistent throughout —the sacrifice of Abel, and the Patriarchal sacrifices down to the giving of the law, record and exemplify those momentous events in the history of man, the death incurred by sin, and that inflicted on our Redeemer——when length of time, and mistaken notions of religion leading to idolatry

† Mat. xxvi. 28.

and

and every perversion of the religious principle, had so far clouded and obscured this expressive act of primeval worship, that it had ceased to be considered by the nations of the world, in that *referenee*, in which its true value consisted—when the mere rite remained, without any remembrance of the promises, and consequently unaccompanied by that faith in their fulfilment, which was to render it an acceptable service—when the nations, deifying every passion of the human heart, and erecting altars to every vice, poured forth the blood of the victim, but to deprecate the wrath, or satiate the vengeance of each offended deity—when with the recollection of the true God, all knowledge of the true worship, was effaced from the minds of men—and when joined to the *absurdity* of the sacrificial rites, their *cruelty*, devoting to the malignity of innumerable sanguinary gods, endless multitudes of human victims, demanded the divine interference; then we see a people selected from the nations, to whom, by express revelation, the knowledge of one God is restored, and the species of worship ordained by him from the beginning, particularly enjoined —The principal part of the Jewish service, we accordingly find to consist of sacrifice; to which the virtue of expiation and atonement is expressly annexed———and in the manner of it, the particulars

lars appear so minutely set forth, that when the *object* of the whole law should be brought to light, no doubt could remain as to its intended application—the Jewish sacrifices accordingly appear designed, as those from the beginning had been, to prefigure that *one*, which was to make atonement for all mankind—and as *in* this all were to receive their consummation, so *with* this they all conclude—and the institution closes with the completion of its object——But, as the gross perversions, which had pervaded the Gentile world, had reached likewise to the chosen people; and as the temptations to idolatry, which surrounded them on all sides, were so powerful as perpetually to endanger their adherence to the God of their fathers, we find the ceremonial service adapted to their carnal habits—and as the law itself, with its accompanying sanctions, seems to have been principally temporal; so the worship it enjoins, appears to have been for the most part, rather a public and solemn declaration of allegiance to the true God in opposition to the Gentile idolatries, than a pure and spiritual obedience in moral and religious matters, which was reserved for that more perfect system, appointed to succeed in due time, when the state of mankind would permit ——that the sacrifices of the law should therefore have chiefly operated to the cleansing from

external impurities, and to the rendering persons or things fit to approach God in the exercises of the ceremonial worship, and should yet have been designed to prefigure the sacrifice of Christ, which was purely spiritual and possessed the transcendent virtue of atoning for all moral pollution, involves in it no inconsistency whatever, since in this the true proportion of the entire dispensations is preserved—and to this point, it is particularly necessary, that our attention should be directed, in the examination of the present subject; as upon the apparent disproportion in the objects and effects of sacrifice in the Mosaic and Christian schemes, the principal objections against their intended correspondence have been founded.[24]——

The sacrifices of the law then being preparatory to that of Christ—*the law itself being but a schoolmaster to bring us to Christ*—the sacred writers in the *New Testament*, naturally adopt the sacrificial terms of the ceremonial service, and by their reference to the use of them as employed under the law, clearly point out the sense, in which they are to be understood, in their application under the Gospel——in examining the meaning then of such terms, when they occur in the *New* Testament, we are clearly directed

directed to the explanation that is circumstantially given of them in the *Old*——thus when we find the virtue of atonement attributed to the sacrifice of Christ, in like manner as it had been to those of the law; by attending to the representation so minutely given of it in the latter, we are enabled to comprehend its true import in the former.[25]

Of the several sacrifices under the law, that one which seems most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation[26]—the circumstances of this ceremony, whereby atonement was to be made for the sins of the whole Jewish people seem so strikingly significant that they deserve a particular detail——On the day appointed for this general expiation, the Priest is commanded to offer a bullock and a goat as sin-offerings, the one for himself, and the other for the people—and having sprinkled the blood of these in due form before the mercy-seat, to lead forth a second goat, denominated the scape-goat; and after laying both his hands upon the head of the scape-goat, and confessing over him all the iniquities of the people, to *put them upon*

the head of the goat, and to send the animal, thus bearing the sins of the people, away into the wilderness——thus expressing by an action, which cannot be misunderstood, that the atonement, which it is directly affirmed was to be effected by the sacrifice of the sin-offering, consisted in removing from the people their iniquities by this symbolical translation to the animal—for it is to be remarked, that the ceremony of the scape-goat, is not a *distinct* one—it is a continuation of the process; and is evidently the concluding part, and symbolical consummation, of the sin-offering—[27] so that the transfer of the iniquities of the peoples upon the head of the scape-goat, and the bearing them away to the wilderness, manifestly imply, that the atonement effected by the sacrifice of the sin-offering, consisted in the transfer and consequent removal of those iniquities—— what then are we taught to infer from this ceremony?—that as the atonement under the law, or expiation of the legal transgressions, was represented as a translation of those transgressions, in the act of sacrifice in which the animal was slain, and the people thereby cleansed from their legal impurities, and released from the penalties which had been incurred—so the great atonement for the sins of mankind, was to be effected by the sacrifice of Christ, undergoing for the restoration

of

of men to the favour of God, that death, which had been denounced against sin, and which he suffered in like manner as if the sins of men had been *actually* transferred to him, as those of the congregation had been *symbolically* transferred to the sin-offering of the people.

That this is the true meaning of the atonement effected by Christ's sacrifice, receives the fullest confirmation from every part of both Old and New Testament—and that thus far, the death of Christ is vicarious, cannot be denied without a total disregard of the sacred writings.

It has indeed been asserted, by those who oppose the doctrine of atonement as thus explained, that nothing vicarious appears in the Mosaic sacrifices[28]——with what justice this assertion has been made, may be judged from the instance of the sin-offering that has been adduced.—The transfer to the animal of the iniquities of the people—which must necessarily mean the transfer of their penal effects, or the subjecting the animal to suffer on account of those iniquities—this accompanied with the death of the victim, and the consequence of the whole being the removal of the punishment of those iniquities from the offerers, and the ablution of all legal offensiveness in the sight

sight of God—thus much of the nature of vicarious the language of the Old Testament justifies us in attaching to the notion of atonement —less than this we are clearly not at liberty to attach to it—and what the law thus sets forth as its express meaning, directly determines that which we must attribute to the great atonement of which the Mosaic ceremony was but a Type; always remembering, carefully to distinguish between the figure, and the substance; duly adjusting their relative value and extent; estimating the efficacy of the one, as real, intrinsic, and universal, whilst that of the other is to be viewed as limited, derived, and emblematic.[29]——

It must be confessed, that to the principles on which the doctrine of the Christian atonement has been explained in this discourse, several objections, besides those already noticed, yet remain[30]——these however cannot now be examined in this place—the most important have been discussed, and as for those which remain, I trust that to a candid mind, the general view of the subject that has been given, will prove sufficient for their refutation.

One word more, my young Brethren, and I have done——on this day we have assembled to commemorate

memorate the stupendous sacrifice of himself, offered up by our blessed Lord, for *our* redemption from the bondage and wages of sin—and on next Sunday, we are invited to participate of that solemn rite which he hath ordained for the purpose of making us partakers in the benefit of that sacrifice—Allow me to remind you, that this is an awful call, and upon an awful occasion—let him who either refuses to obey this call, or presumes to attend upon it irreverently, beware what his condition is—the man who can be guilty of either deliberately, is not safe.

Consider seriously what has been said, and *may the God of Peace that brought again from the dead, our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever—Amen.*

NOTES

AND

ILLUSTRATIONS.

SERMON I.

NOTES, &c.

PAGE 2. NOTE 1. Εκενωσεν εαυτον—strictly, *emptied himself*—viz. of that *form of God—that Glory, which he had with God before the world was*—see Phil. ii. 6, 7, compared with John xvii. 5.—see also *Krebs. Observ. Flav.* p. 329—and *Schleusner*, on the word εκενωσεν——

It has indeed been pronounced—in a late extraordinary publication, distinguished at least as much by strength of assertion as by force of argument—that "a perſon, who has not paid particular attention to the subject, would be ſurprized to find, how very few texts there are, which even *ſeem*, directly to assert, the PRE-EXISTENCE OF CHRIST"——How this matter may appear to those, who have "*not* paid particular attention to the subject," I leave to the author of this work to determine—with those, who *have*, it is unnecessary to say, what must be the reception of an observation so directly opposed, not more to the plain and uniform language of Scripture, than to every conclusion of a just and rational criticism applied to the sacred text——bold however as this writer appears

pears in assertion, he seems by no means deficient in prudence—for whilst he affirms, that even those *few* texts, (as he chuses to represent them) furnish no real support, to the doctrine they are adduced to confirm, he has on this, as on almost every other position throughout his book affecting the interpretation of Scripture, declined exposing his *proof* to hazard——we, are referred, indeed, to "the Commentary of Grotius—Dr. Lardner's letter on the Logos—Mr. Lindsey's Apology for resigning the vicarage of Catterick, and the Sequel to that apology—Hopton Haynes on the attributes of God—and Dr. Priestly's history of early opinions"—— these, we are told, will completely overturn the *unscriptural notion*, of the *preexistence of Christ*—and this they are to accompliſh, by shewing, that all such passages, as contribute to its support, "are either *interpolated*, *corrupted*, or *misunderstood*"——(see *Mr. Thomas Belsham's Review of Mr. Wilberforce's treatise*, p. 272. 273)——entrenched behind this oddly marshalled phalanx, this gentleman feels perfectly secure—it seems indeed somewhat strange, that, encouraged by such powerful aid, he has not thought fit, to adduce a single text, in support of his own opinion; nor the confutation of any one of those, which have been urged by his adversaries in defence of theirs——in the face however of this polemic array, and in defiance of those extraordinary powers of modifying Scripture which we find here ascribed to it, I have not hesitated to cite the passages referred to in the preceding page—and when we find the great person there spoken of, described *repeatedly* as having *come down from Heaven*, as from a place of *settled abode* previous to his appearance among men, (see John. iii. 13. 31. vi. 38. 62. xiii. 3. xvi. 28, &c.)—when we find him declared by St. Paul (1. Cor. xv. 47) to be *the Lord from Heaven*—and again (Phil. ii. 6. 7. 8.) to have been *in the form of God*, yet to have *taken upon him the form of a servant*, and to have been *made in the likeness of man*——when again we find him represented (Hebr. i. 2. 3.) as that Being, *by whom God made*

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the worlds—and as *the brightness of his glory*—which GLORY, as has been already noticed, he had with God *before the world was*——and when again we are told (Coloss. i. 15. 16) that he *is the image of the invisible God*—and that *by him were all things created, that are in heaven, and that are in earth*——when these, and numerous other passages of the same import, are to be met in the Evangelic and Apostolic writings, and the whole tenor of Scripture is found perfectly corresponding—I own, I can not feel this essential article of the Christian faith much endangered, either from the confidence of this writer's assertions, or from the force of those arguments, under whose mighty shade he is content triumphantly to repose.

Lest however curiosity may have been excited, with respect to those αναποδεικτοι συλλογισμοι, which Mr. B. and his friends, profess to have at their command—I subjoin the following specimen.——The passage in Heb. i. 2. which directly assigns the work of CREATION to Christ, will be admitted to be one of those, that "*seem* to assert his *pre-existence*"—in what manner is this fallacious semblance to be removed?——Δι' ὃ και τους αιωνας εποιησεν, Grotius translates, FOR *whom he made the worlds*—and thus gives the word διὰ a signification, which not only has no parallel in the entire of the New Testament, but is in direct opposition to the established rule of all Grammarians—διὰ with a genitive case, constantly signifying the *means by which;* and the *final cause*, only where it is joined with the accusative. (See *Phavorinus*—also *Sykes on Redemption*, pp. 196. 221. 241.—*Schleusner's* enumeration of the various senses of the word διὰ in the New Testament, tends also to confirm this position: the solitary instance from 2 Pet. i. 3. which seems to contradict it, being manifestly a mistake; as may be clearly seen on consulting *Rosenmuller* on that passage)——whilst Grotius thus violates the rules and analogy of the language, in one part of the sentence; later Socinians, finding this mode of

of distorting the sense indefensible, have betaken themselves to another, where they have exercised an equal violence on the original—τους αιωνας, which elsewhere in thisvery Epistle (xi. 3) is *allowed* to mean the material world; and which is always uſed *plurally* by the Jews, as implying the inferior and ſuperior worlds; and in its connexion here exactly corresponds with, the *things in Heaven*, and the *things in Earth* (Col. i. 16); and upon the whole clearly means the *phyſical* world, or *the Heavens and the Earth* (see *Whitby* and *Rosenmuller*, in loc. and Col. i. 16—likewiſe *Pierce* and *Hallet*—also *Krebs. Observ.* on Col. i. 17)—is yet strained by the Socinians, to imply *the Evangelical dispensation*——so that the entire passage is made to signify merely, that by Christs *ministry*, there should be, as it were, a *new creation*—that is, *a new church begun upon earth.*

Now it deserves to be considered, on what principle of just interpretation, such a translation can be adopted——it is true that Christ, in some of the Greek versions of Isai. ix. 6, has been stiled πατηρ του μελλοντος αιωνος—but admitting the word here to imply a *dispensation* that was to come, does it follow that this *one* dispensation is to be expressed by the plural word αιωνας?—to force this meaning on it, is again to do violence to grammar and usage—and yet this *is* done, because the plural interpretation, *by whom he constituted the* AGES *or* DISPENSATIONS, lets in the obnoxious idea of pre-existence, as completely as the sense of a *material creation* can do——It may be worth while to enquire in what way Mr. Lindsey has treated this subject, in an Essay written by him, in the 2nd. vol. of the Theological Repository, entitled "Brief Remarks concerning the two creations"; the express object of which is to shew, that none but a moral or spiritual creation was to be ascribed to Christ——he never once notices this passage of Hebrews; but directs his attention almost entirely, to the text in Colossians, and that in Ephes. iii. 9—and this

this is the more remarkable, as he refers to a passage to the same purport, in the very same chap. of Hebrews—— the reason of this however, it may not be difficult to discover, when it is considered, that in the passages which he *has* examined, though manifestly repugnant to his conclusion, there was not to be found so brief and stubborn an expression, as τες αιωνας εποιησεν——as to the arguments he has derived from the passages which he has thought proper to notice, they do not seem entitled to very minute attention: they amount merely to a note of Mr. Locke on the one; and an *assertion*, on the other, that the natural creation cannot have been intended, "because this is uniformly spoken of, throughout the Bible, as effected by the immediate power of God, without the interposition of any other being whatever"—thus Mr. Belsham's *assertion*, that Mr. Lindsey would overturn the notion of the pre-existence of Christ, is maintained by Mr. Lindsey's own *assertion* that he *has* done so——he admits indeed, that his argument is not likely to "have any effect upon those who are Tritheists, or Orthodox in the vulgar and strict sense, who can with the same breath, and in the same sentence, without being astonished at themselves, assert, that there are three Creators, and yet but one Creator. There is no arguing (he adds) with men that can swallow, without feeling, downright contradictions."——Mr. Belsham in his engagement, that the Champions of his tenets, would be able fully to establish them, by proving that all such passages of Scripture as contradicted them, were "either interpolated, corrupted or misunderstood," forgot to make the exception, which is here very properly introduced by Mr. Lindsey—for *sound argument* must surely be lost upon such men as the above.

But let us examine farther, in what way the parallel passages in Coloss. i. 16. and Ephes. iii. 9, which by attributing the work of creation to Christ, *seem* to intimate his

his pre-existence, are explained by other writers, who are fellow-labourers with Mr. Belsham in the laudable work, of reducing the exalted dignity of our blessed Saviour to the common standard of human nature—it is true, says Mr. Tyrwhitt, (*Commentaries and Essays*, vol. 2.) that it is said (Ephes. iii. 9.) that God *created all things by Jesus Christ*,—but these words are thus to be interpreted—*things* must be taken for *persons*, because there are passages where the word is so understood—by *things that are*, must be intended persons peculiarly chosen by God, as the Jews were, in opposition to the Gentiles, who are described as *things that are not*—but as we now speak of the Christian dispensation, by *all things* must be understood, *all persons, whether Jews or Gentiles, who believe in the Gospel*—and by the word *created*, is meant to be conveyed, "*not* the giving being, or bringing into existence; but the conferring benefits and privileges, or the placing in a new and more advantageous state of being"—and thus these few *slight* and *obvious* transitions being admitted, Mr. Tyrwhitt easily explains the *creation* of *all things* by Jesus Christ, to be *the bestowing upon all persons who would accept them, the privileges of the Gospel, by the ministry of Christ* ——and again on Col. i. 16,—we are informed by the German divines, Ernestus and Teller, in a similar felicity of interpretation, that when it is said, that by Christ *were all things created, that are in Heaven, and that are in earth; visible and invisible, &c.* it is meant to express by an EASY FIGURE, *a new moral creation wrought in the world by the gospel of Christ—the things that are in Heaven, and that are in earth*, meaning the *Jews* and *Pagans*—and the things *visible and invisible*, the *present and future generations of men !!!* (see *Rosenmuller's Scholia*—on Col. i. 16.)—

To remind these writers, that St. John has placed this matter beyond dispute, in his first chapter by declaring, that the world which was made by Christ, was a world which

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yet knew him not, therefore could not have been the work of a *spiritual* creation, the very nature of which was to bestow the true knowledge of Christ and his Gospel—to remind them, I say, of this, and of the other express declarations in that chapter, on the subject of Christ's pre-existence in general, as well as on that of the creation by him in particular, is but to little purpose—it is replied, that in that chapter, the λογος, to whose operations the effects there spoken of are ascribed, does not imply a *person*, but an *attribute*—and that the work of creation is consequently not attributed to Christ, but to the WISDOM of God the Father———this is not the place to discuss this point—whoever wishes to see it fully examined, may consult Whitby, Doddridge and Rosenmuller: Philo Judæus also throws considerable light upon the subject—but I am content to rest the whole issue of the question, upon the state of the case furnished by the Socinian or Unitarian writers themselves———let the reader but look into the translation of this chapter by Mr. Wakefield, and let him form his judgment of the merits of the Socinian hypothesis, from the mode of expounding Scripture he will there find employed for its support———let him try, if he can even comprehend the distinct propositions contained in the first fourteen verses—let him try, if he can annex any definite notions to the assertion, that wisdom (meaning thereby an *attribute* of God) *was* God—or again, if he can conceive, how the Evangelist (supposing him in his senses) could have thought it necessary, after pronouncing the true light to be God, formally to declare that John *was not* that light—or how he could affirm, that the wisdom which he had spoken of but as an *attribute*, was made flesh, and became a *person*, visible, and tangible———in short, let him try, if he does not find, both in the translation and the explanatory notes, as much unintelligible jargon as was ever crouded into the same compass —nay, as is even, according to Mr. Wakefield's notion, to be found in the Athanasian creed itself.———This however is called a *candid* and *critical* investigation of Scripture; and

this, it is to be remembered, is the latest, and therefore to be supposed the best digested, production of the Socinian school—it comes also from the hands of a writer certainly possessed of classical eruidition, a quality of which few of his Unitarian fellow labourers in the sister country are entitled to boast.—

But to add one instance more, of the ingenious mode of reasoning, employed by these writers on the subject of Christ's pre-existence —— in the 8th chap. of John, we find our Saviour arguing with the Jews; who, on his asserting that Abraham had seen *his* day, immediately reply—*Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was*, I AM——the inference from this, that our Saviour here declared himself to have existed before the time of Abraham, appears not to be a very violent one; his answer being immediately and necessarily applied, to the remark made by the Jews upon *his age*, which rendered it impossible that he could have seen Abraham—so that this passage will be admitted to be one of those, that "seem directly to assert the pre-existence of Christ"—now in what way have Socinus, and his followers, got rid of this *seeming* contradiction to their opinions?——Πριν Αβρααμ γενεσθαι, εγω ειμι, must be thus translated: *Before Abram can be* ABRAHAM, that is, THE FATHER OF MANY NATIONS—*I must be*—THE MESSIAH, or Saviour of the world——this famous discovery, which belongs to Socinus, was indeed esteemed of a nature, so far above mere human apprehension, that his nephew Faustus Socinus informs us, he had received it from divine inspiration.—*Non sine multis precibus ipsius, Jesû nomine invocato, impetravit ipse.* (*Socinus contr. Eutrop.* tom. 2. p. 678.)——This *sublime* interpretation has, it must be confessed, been relinquished by later Socinians, who in imitation of Grotius, consider Christ as asserting only, that he was before Abraham *in the decree of God*

God——but how this could serve as a reply to the objection of the Jews, respecting the priority of actual existence; or how in this, Christ said any thing of himself, that was not true of every human being, and therefore nugatory; or why the Jews upon a declaration, so innocent, and so unmeaning, should have been fired with rage againſt him as a blasphemer; or—if the sense be, that Christ existed in the divine mind antecedent, not to Abraham's *birth*, but to *his existence in the divine mind* likewise—what the meaning can be of a priority in the divine foreknowledge—I leave to Mr. Belsham and his assistant commentators to unfold——indeed this last interpretation seems not to have given entire satisfaction to Socinians themselves, as we find from a paper signed *Discipulus*, in the 4th vol. of the Theol. Repos. in which it is asserted, "that the modern Unitarians, have needlessly departed from the interpretation given by Slichtingius, Enjidinus, and other old Socinians, and have adopted another in its stead, *which is not to be supported by any just grammatical construction*"—this gentleman then goes on to furbish up the old Socinian armour, and exults in having rendered it completely proof against all the weapons of Orthodoxy.

Mr. Wakefield however seems to think it safer to revert to the principles of Grotius's interpretation—and accordingly having fortified it against the charge of *grammatical* inaccuracy, he presents it in somewhat of a new shape, by translating the passage, *Before Abraham was born, I am* HE—viz. *the Messiah*—by which he says, Christ means to imply, that "his mission was settled and certain before the birth of Abraham"——that Mr. Wakefield has, by this construction, not only avoided the mystical conceits of Socinus's interpretation, but also some of the errors chargeable on that of Grotius, cannot be denied: but, besides that he has built his entire translation of the passage, upon the arbitrary assumption of an ellipsis, to which the texts quoted as parallel furnish no support whatever, it remains, as before, to be shewn what

what intelligible connexion subsists between our Lord's answer, and the question put to him by the Jews——if he meant merely to say, that his mission as the Messiah had been ordained before the birth of Abraham, (which is in itself a tolerable strain upon the words even of this new translation,) it will require all Mr. Wakefield's ingenuity, to explain in what way this could have satisfied the Jews, as to the possibility of Christ's having actually *seen* Abraham, which is the precise difficulty our Lord proposes to solve by his reply.

I have here given a very few instances, but such as furnish a fair specimen, of the mode of reasoning, by which those enlightened commentators, to whom Mr. Belsham refers, have been enabled to explain away the direct and evident meaning of Scripture—I have adduced these instances, from the arguments which they have used, relating to the pre-existence of Christ, as going to the very essence of *their* scheme of *Christianity*, (if such it can be called,) and as being some of those on which they principally rely—I have not scrupled to dwell thus long, upon a matter not *necessarily* connected with the subject of these discourses, as some benefit may be derived to the young student in divinity, (for whom this publication has been principally intended,) from exposing the hollowness of the ground, on which these high-sounding gentlemen take their stand, whilst they trumpet forth their own extensive knowledge, and the ignorance of those, who differ from them——these few instances may serve to give him some idea, of the fairness of their pretensions, and the soundness of their criticism—he may be still better able to form a judgment of their powers in scriptural exposition, when he finds upon trial, that the formulæ of interpretation, which have been applied to explain away the notion of Christ's pre-existence, from the passages that have been cited; may be employed with the best success in arguing away such a meaning, from *any* form of expression that can be devised——thus, for example, had it been directly asserted, that

that our Lord had existed for ages, before his appearance in this world—it is replied, all this is true, *in the decree of God*, but it by no means relates to an actual existence——had Christ, as a proof of his having existed prior to his incarnation, expressly declared, that all things had been created by him—the answer is obvious—he must have been ordained by the divine mind, long before he came into being, as by him, it had been decreed, that the great moral creation, whereby a new people should be raised up to God, was to be wrought——should he go yet farther, and affirm that he had resigned the God-like station which he filled, and degraded himself to the mean condition of man—a ready solution is had for this also—he made no ostentatious display of his miraculous powers, but offered himself to the world like an ordinary man——if any stronger forms of expression should be used (and stronger can scarcely be had, without recurring to the language of Scripture) they may all be disposed of in like manner.——But should even all the varieties of critical, logical, and metaphysical refinement, be found in any case insufficient, yet still we are not to suppose the point completely given up——The modern Unitarian Commentator is not discomfited—he retires with unshaken fortitude within the citadel of his philosophic conviction, and under its impenetrable cover, bids defiance to the utmost force of his adversary's argument——of this let Dr. Priestly furnish an instance in his own words—endeavouring to prove, in opposition to Dr. Price, that the expressions in John vi. 62. *What, and if you shall see the Son of Man ascend up where he was before?* furnish no argument in favour of Christ's preexistence, he uses the following remarkable language—that "*though not satisfied with any interpretation* of this extraordinary passage, yet *rather than believe* our Saviour to have existed in any other state before the creation of the world, or to have left some state of great dignity and happiness when he came hither, he *would have recourse* to the old and exploded Socinian idea of Christ's actual ascent into heaven, or of his imagining that he had been carried up thither in a vision;

vision; which, like that of St. Paul, *he had not been able to distinguish from a reality:* nay, he would not build an article of faith, of such magnitude, on *the correctness of John's recollection and representation of our Lord's language;* and so strange and incredible does the hypothesis of a pre-existent state appear, that *sooner than admit it, he would suppose the whole verse to be an interpolation,* or that THE OLD APOSTLE DICTATED ONE THING, AND HIS AMANUENSIS WROTE ANOTHER"—*(Letters to Dr. Price,* p. 57. 58, &c.)—— thus is completed the triumph of Unitarian philosophy over revelation—and thus is the charge of incredulity against the philosopher of the present day refuted—for what is there too monstrous for his belief, if you except only the truths of the Gospel?

PAGE 3. NOTE 2. That this day, on which the Saviour of men laid down his life for their transgressions, should have attached to it any feelings of reverence, or should be in any respect distinguished from the number of ordinary days, has long been denied by different classes of dissenters from the established form; forgetting, that its celebration was designed, to awaken livelier feelings of devotion, by associating circumstances; and not reflecting, that the argument which went to prove, that no day could possess a sanctity above another, should have carried them much farther, and have ended in the abolition of the Sabbath.——The writer however, alluded to in the last note, in his answer to Mr. Wilberforce's most excellent and truly pious work, on the present state of Religion, has completely removed the charge of inconsistency, by directly asserting, that "Christianity expressly abolishes all distinction of days"—"to a true Christian," he says, "every day is a Sabbath, every place is a Temple, and every action of life an act of devotion"—"whatever is lawful or expedient upon any one day

day of the week, is under the Christian dispensation, equally lawful and expedient on any other" (*Belsham's Review*, &c. p. 20.)——lest we should however imagine, that this writer means to impose so severe a duty upon Christians, as to require them to substitute for *occasional* acts of devotion, that *unceasing* homage, which the unbroken continuity of the Christian's Sabbath, and the ubiquity of his Temple, might seem to demand; he informs us (p. 133) that "a virtuous man is performing his duty to the Supreme Being, as really, and as acceptably, when he is pursuing the proper business of life, or even when enjoying its innocent and decent amusements, as when he is offering direct addresses to him, in the closet, or in the Temple"—and thus we see the matter is rendered perfectly easy—a Christian may be employed, through the entire of his life in worshipping his God, by never once thinking of him, but merely pursuing his proper business or his innocent amusements——this it is true, is a natural consequence from his first position; and gives to the original argument a consistency, which before it wanted——but is consistency of argument a substitute for Christianity? or could the teacher of divinity at Hackney, have expected, that from such instructions, his pupils should not so far profit, as to reject not only Christianity, but many of them the public worship, and with it the recollection, of a God?——it may be worth while to enquire, what unhappily has been the *fact*, respecting the Students of the late Academy at Hackney.

PAGE 3, NOTE 3. There is no one article of the Christian faith, which considered in itself is more deserving of our closest attention, than that of our redemption by Jesus Christ —this is the very corner-stone of the fabric—against this accordingly every framer of a new hypothesis directs his entire force—this once shaken, the whole structure falls in ruins—— we therefore find the collective powers of heterodox ingenuity summoned

summoned to combat this momentous doctrine, in a work published some years back, entitled the Theological Repository —of what consequence in the frame and essence of Christianity, it was deemed by the principal marshaller of this controversial host, may be inferred, not only from the great labour he has bestowed on this one subject (having written five different Essays in that work, in opposition to the received doctrine of atonement) but also from his express declarations ——in *Theol. Rep.* v. 1. p. 429, he pronounces this doctrine to be " one of the *radical*, as well as the most generally prevailing, corruptions of the Christian scheme"—and in p. 124, he calls it " a disgrace to Christianity, and a load upon it, which it must either throw off, or sink under"—and lest the combined exertions of the authors of this work might not prove sufficient to overturn this unchristian doctrine, he renews his attack upon it with undiminished zeal in his *History of the Corruptions of Christianity;* among which he ranks this as one of the most important—stating (v. 1. p. 152) that " as the doctrine of the Divine Unity was infringed by the introduction of that of the Divinity of Christ, and of the Holy Ghost (as a person distinct from the Father); so the doctrine of the natural placability of the Divine Being, and our ideas of the equity of his government, have been greatly debased by the gradual introduction of the *modern* doctrine of atonement"—and on this account he declares his intention, of shewing in *a fuller manner*, than with respect to any other corruption of Christianity, that it is totally unfounded both in reason and Scripture, and an entire departure from the genuine doctrine of Christianity——indeed the avowed defender of the *Socinian* heresy, *must* have felt it indispensible to the support of his scheme, to set aside this doctrine—thus (*Hist. of Cor.* v. 1. p. 272) he says, " it immediately follows from his" (*Socinus*) " principles, that Christ being only a man, though ever so innocent, his death *could not* in any proper sense of the word, atone for the sins of other men"——accordingly both in his *History of the Corruptions*, and in the *Theological*

Theological Repository, he bends his principal force against *this* doctrine of our church——shall not then so determined a vehemence of attack upon this doctrine in particular, convince us still more of its importance in the Christian scheme; and point out to the friends of Gospel truth, on what ground they are chiefly to stand in its defence?

PAGE 7. NOTE 4.—Balguy in his *Essay on Redemption* —(and, after him, Mr. Holmes of Oxford—) has argued this point, with uncommon strength and clearneſs——the caſe of *penitence*, he remarks, is clearly different from that of *innocence*—it implies a mixture of guilt pre-contracted, and punishment proportionably deserved—it is consequently inconsistent with *rectitude*, that both should be treated alike by God—the present conduct of the Penitent will receive God's approbation—but the reformation of the Sinner cannot have a retrospective effect—the agent may be changed, but his former sins cannot be thereby cancelled—the convert and the sinner are the same individual person—and the agent must be answerable for his whole conduct.——The conscience of the Penitent furnishes a fair view of the case—his sentiments of himself, can be only a mixture of approbation and disapprobation, satisfaction and displeasure—his past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction—and this will even be the stronger, the more he improves in virtue—now as this is agreeable to truth, there is reason to conclude, that God beholds him in the same light——see *Balguy's Essay*, 1785. p. 31—55, and *Mr. Holmes's Four Tracts* p. 138, 139——The author of the *Scripture account of Sacrifices*, Part 1. Sect. 6. and Part 4. Sect. 4. has likewise examined this subject in a judicious manner——it may be worth remarking also, as Dr. Shuckford has done, that Cicero goes no farther on this head than to assert, Quem pænitet peccasse, *penè* est innocens.

PAGE 8. NOTE 5.—If we look to the practices of the Heathen world, we shall find the result of this reasoning, confirmed by abundant proof from experience—we shall find, that almost the entire of their religion, consisted in rites of *deprecation*——fear of the Divine displeasure, seems to have been the leading feature, in their religious impressions; and in the diversity, the costliness, and the cruelty of their sacrifices, they sought to appease Gods, to whose wrath they felt themselves exposed, from a consciousness of sin, unrelieved by any information as to the means of escaping its effects—so strikingly predominant was this feature of terror in the Gentile superstitions, that we find it expressly laid down by the father of Grecian history, το Θειον παν φθονερον τε και ταραχωδες (*Herod.* Lib. 1. cap. 32): and Porphyry directly asserts, "that there was wanting some universal method of delivering men's souls, which no sect of philosophy had ever yet found out" (*August. de civit. Dei.* Lib. x. cap. 32.) —that is, that something besides their own repentance, was wanting to appease the anger of their Gods.

The universal prevalence of HUMAN SACRIFICES, throughout the Gentile world, is a decisive proof of the light, in which the human mind, unaided by revelation, is disposed to view the divinity; and clearly evinces, how little likelihood there is in the supposition, that unassisted reason could discover the sufficiency of repentance, to regain the favour of an offended God ——of this savage custom, Mr. De Paauw (*Rech. Phil. sur les Americ.* v. 1. p. 211) asserts, that "there is *no* nation mentioned in history, whom we cannot reproach with having, more than once, made the blood of its citizens, stream forth, in holy and pious ceremonies, to appease the divinity when he appeared angry, or to move him when he appeared indolent."——Of this position, both antient and modern historians, supply the fullest confirmation.—Heliodorus (*Æthiopic.* lib. 10, p. 465—ed. 1630) informs us, that the Ethiopians were required by their laws to sacrifice boys

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to the Sun, and girls to the Moon.——Sanchoniathon, as quoted by Philo, (*de Phœnic. hist. Euseb. Præp. Evang.* lib. i. c. 10.) asserts, that among the Phœnicians, "it was customary in great and public calamities, for princes and magistrates to offer up in sacrifice to the avenging demons, the dearest of their offspring,"——εις λυτρον τοις τιμωροις δαιμοσι——This practice is also attributed to them by Porphyry—(*Euseb. P. Ev.* lib. iv.)———Herodotus (lib. 4. cap. 62) describes it as a custom with the Scythians, to sacrifice every hundredth man of their prisoners to their God Mars—and Keyſler, who has carefully investigated the antiquities of that race, represents the spreading oaks, under which they were used to perform their sanguinary rites, as being always profusely sprinkled with the blood of the expiring victims. (*Antiq. Septentr.* Dissert. iii)——Of the Egyptians, Diodorus relates it (lib. i. p. 99. ed. Wessel.) to have been an established practice, to sacrifice red haired men at the tomb of Osiris; from which, he says, misunderstood by the Greeks, arose the fable of the bloody rites of Busiris—this charge brought by Diodorus against the Egyptions, is supported by Plutarch, on the authority of Manetho (*Isid. et Osir.* p. 380)——at Heliopolis also, three men were daily offered up to Lucina, which practice Porphyry informs us, was put a stop to by Amasis—(see *Wessel. Diod.* p. 99. n. 86)—and we are told by an Arabian writer Murtadi, that it had been customary with the Egyptians, to sacrifice to the river Nile, a young and beautiful virgin, by flinging her, decked in the richest attire, into the stream—and as Mr. Maurice remarks, a vestige of this barbarous custom remains to this day—for we learn from *Mr. Savary's Letters on Egypt*, (v. 1. p. 118) that the Egyptians annually make a clay statue in the form of a woman, and throw it into the river, previous to the opening of the dam—see *Maurice's Indian Antiquities*, p. 433——That this cruel practice existed also among the Chinese, appears from their histories, which record the oblation of their monarch Chingtang,

in pacification of their offended Deity, and to avert from the nation the dreadful calamities, with which it was at that time visited—this sacrifice, it is added, was pronounced by the Priests to be demanded by the will of Heaven—and the aged monarch is represented as supplicating at the altar, that his life may be accepted, as an atonement for the sins of the people. (*Martin. Hist. Sin.* lib. 3. p. 75. ed. 1659.)——Even the Persians, whose mild and beneficent religion appears at this day so repugnant to this horrid usage, were not exempt from its contagion—not only were their sacred rites, like those of other nations, stained with the blood of immolated victims, as may be seen in Herodotus, (lib. 1. cap. 132. and lib. 7. cap. 113.) Xenophon, (*Cyrop.* lib. 8.) Arrian, (*De Exped. Alex.* lib. 6. ad finem.) Ovid, (*Fast.* lib. 1.) Strabo, (lib. 15. p. 1065. ed. 1707.) Suidas, (in Μιθρα) and as is fully proved by Brissonius, (*De Reg. Pers. Princ.* lib. 2. a cap. 5. ad. cap. 43.): but Herodotus (lib. 7. cap. 114.) expressly pronounces it to have been the Persian *custom*, to offer *human* victims by inhumation—Περσικον δε τας ζωοντας κατορυσσειν—and in support of his position adduces two striking instances of the fact; in one of which, his testimony is corroborated by that of Plutarch—the mysteries also of the Persian God Mithra, and the discovery of the Mithriac sepulchral cavern, as described by Mr. Maurice, have led that writer, in the most decisive manner to affix to the Persian votary, the charge of human sacrifice—(*Indian Antiquities*, pp. 965. 984. &c.)——The ancient Indians likewise, however their descendants at this day may be described by Mr. Orme, (*Hist. of Indost.* v. 1. p. 5.) as of a nature utterly repugnant to this sanguinary rite, are represented both by Sir W. Jones, (*Asiat. Res.* v. 1. p. 265.) and Mr. Wilkins, (in his explanatory notes on the Heetopades, note 292) as having been polluted by the blood of human victims—this savage practice appears also to have been enjoined by the very code of Brahma, as may be seen in the Asiatic Researches, as above referred to—— the self-devotions so common among this people,

ple; tend likewise to confirm the accusation—on these, and the several species of *meritorious suicide* extracted from the Ayeen Akbery, by Mr. Maurice, see *Ind. Antiq.* p. 164—166.—the same writer asserts (p. 433.) that the Mahometans have exerted themselves, for the abolition of this unnatural usage, both in India and Egypt—this author indeed abounds with proofs, establishing the fact of human sacrifice in Antient India.———Of the same horrid nature were the rites of the early Druids, as may be seen in *Diod. Sic.* (v. 1. pp. 354, 355. ed. Wess.)—the Massilian Grove of the Gallic Druids, is described by Lucan, in his *Pharsalia*, (lib. iii. 400. &c.) in terms that make the reader shudder;—" that every branch was reeking with human gore," is almost the least chilling of the poetic horrors, with which he has surrounded this dreadful sanctuary of Druidical superstition——we are informed, that it was the custom of the Gallic Druids, to set up an immense gigantic figure of a wicker man, in the texture of which they entwined above an hundred human victims, and then consumed the whole as an offering to their Gods—for a delineation of this monstrous spectacle, see *Clarke's Cæsar*, p. 131. fol. ed. 1712——nor were the Druids of Mona less cruel in their religious ceremonies, than their brethren of Gaul: *Tacitus* (v. 2. p. 172. ed. Brot.) represents it as their constant usage, to sacrifice to their Gods, the prisoners taken in war—cruore captivo adolere aras, fas habebant——in the Northern nations, these tremendous mysteries were usually buried in the gloom of the thickest woods—in the extended wilds of Arduenna, and the great Hercynian forest particularly, places set apart for this dreadful purpose, abounded——Phylarchus, as quoted by Porphyry, affirms, that of old, it was a rule with every Grecian state, before they marched against an enemy, to supplicate their Gods by human victims— and accordingly we find human sacrifices attributed to the Thebans, Corinthians, Messenians and Temessenses, by Pausanias—to the Lacedæmonians by Fulgentius, Theodoret and Apollodorus —and

—and to the Athenians by Plutarch, (*Themist.* p. 262. et *Arist.* p. 300. ed. Bryan)—and it is notorious, that the Athenians, as well as the Massilians, had a custom of sacrificing a man every year, after loading him with dreadful curses, that the wrath of the Gods might fall upon his head, and be turned away from the rest of the citizens—see Suidas on the words περιψημα, καθαρμα, and φαρμακος —The practice prevailed also among the Romans, as appears, not only from the devotions so frequent in the early periods of their history, but from the express testimonies of Livy, Plutarch, and Pliny—in the year of Rome 657, we find a law enacted in the Consulship of Lentulus and Crassus, by which it was prohibited—but it appears notwithstanding to have been in existence so late even as in the reign of Trajan; for at this time, three Vestal virgins having been punished for incontinence, the Pontiffs on consulting the books of the Sibyls, to know if a sufficient atonement had been made, and finding that the offended Deity continued incensed, ordered two men and two women, Greeks and Gauls, to be buried alive, (*Univ. Hist.* v. xiv. p. 598. ed. Dub.)—Porphyry also assures us, that even in his time, a man was every year sacrificed at the shrine of Japiter Latialis——The same cruel mode of appeasing their offended Gods, we find ascribed to all the other Heathen nations—to the Getæ, by Herodotus, (lib. iv. c. 94.)—to the Leucadians, by Strabo, (lib. x. p. 694.)—to the Goths, by Jornandes, (*De. Reb. Getic.* cap. xix.)—to the Gauls, by Cicero, (*pro Fonteio* p. 487. ed. 1684.) and by Cæsar, (*Bell. Gall.* lib. 6. p. 17.)——to the Heruli, by Procop. (*Bell. Goth.* lib. ii. c. 15.)—to the Britons, by Tacitus, (*Annal.* xiv. 30.) and by Pliny, (lib. xxx. cap. 1.)—to the Germans, by Tacitus, (*De. Mor. Germ.* cap. ix.)—to the Carthaginians, by Sanchoniathon, (*Euseb. P. Ev.* lib. i. cap. 10.) Plato, (*in Minoe*, Opera p. 565. ed. 1602) Pliny, (lib. xxxvi. cap. 12) Silius Italicus, (lib. iv. lin. 767. &c.) and Justin, (lib. xviii. cap. 6. and l. xix. c. 1); Ennius says

of

of them, (ed. *Hess.* 1707, p. 28.) Poenei sont soliti sos sacrificare puellos—they are reported, by Diodorus, to have offered two hundred human victims at once: and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself, to slaughter the dearest and most beautiful of his offspring at the altars of their bloody deities——Scripture proves the practice to have existed in Canaan, before the Israelites came thither (*Levit.* xx. 23.)——Of the Arabians, the Cretans, the Cyprians, the Rhodians, the Phocœans; those of Chios, Lesbos, and Tenedos, the same may be established: see *Porphyr. apud Euseb. P. Ev.* lib. iv. cap. 16.——Monimus, as quoted by Clem. Alexand. (*Euseb.* ibid.) affirms the same of the inhabitants of Pella—and Euripides has given to the bloody altars of the Tauric Diana, a celebrity that rejects additional confirmation—so that the *universality* of the practice in the antient Heathen world, cannot reasonably be questioned.

In what light then, the Heathens of antiquity considered their deities, and how far they were under the impression, of the existence of a Supreme Benevolence, requiring nothing but repentance and reformation of life, may be readily inferred, from this review of facts——agreeably to the inference which these furnish, we find the reflecting Tacitus pronounce, (*Hist.* lib. i. c. 4.) "that the Gods interfere in human concerns, but to punish"—Non esse curæ Diis securitatem nostram, sed ultionem—and in this, he seems but to repeat the sentiments of Lucan, who in his Pharsalia, (iv. 107, &c.) thus expresses himself,

> Felix Roma, quidem, civesque habitura beatos,
> Si libertatis Superis tam cura placeret,
> Quam *vindicta* placet——

On this subject, the Romans appear to have inherited the opinions of the Greeks. Meiners (*Historia doctrinæ de vero Deo*

Deo p. 208.) asserts, that the more ancient Greeks imagined their Gods to be envious of human felicity; so that, whenever any great success attended them, they were filled with terror, lest the Gods should be offended at it, and bring on them some dreadful calamity—in this, the learned professor but affirms, what we have seen in p. 90. is the formal declaration attributed to Solon by Herodotus: a declaration repeated and confirmed by the Historian, in the instances of Polycrates and Xerxes—in the former of which, the prudent Amasis grounds his alarm for the safety of the too prosperous prince of Samos, on the notoriety of the *envious* nature of the divine being—το θειον επισαμενω ως εστι φθονερον (lib. iii. cap. 40.)—and in the latter, the sage Artabanus warns Xerxes, that even the blessings which the Gods bestow in this life, are derived from an *envious* motive—ο δε θεος γλυκυν γευσας τον αιωνα, φθονερος εν αυτω ευρισκεται εων (lib. vii. cap. 46.) ——that fear of the Gods, was not an unusual attendant on the belief of their exiſtence, may be inferred likewise from the saying of Plutarch, *(De Superst.)* Τελος το μη νομιζειν θεους, μη φοβεισθαι—and Pliny, (lib. 2. cap. 7.) speaking of the deification of death, diseases, and plagues, says, that "these are ranked amongst the Gods, whilst with a trembling fear we desire to have them pacified"—dum esse *placatas*, *trepido metu* cupimus—Cudworth also, *(Intel. Syst.* p. 664.) shews, in the instances of Democritus and Epicurus, that terror was attached to the notion of a divine existence; and that it was with a view to get free from this terror, that Epicurus laboured to remove the idea of a providential administration of human affairs——the testimony of Plato is likewise strong to the same purpose: speaking of the punishment of wicked men, he says, all these things "hath *Nemesis* decreed to be executed in the second period, by the ministry of *vindictive* terrestrial demons, who are overseers of human affairs; *to which demons, the supreme God hath committed the government of this world.*"—*De Anima Mundi.* Opera p. 1096. ed. Franc. 1602.

Thus

Thus the Gentile Religion, in early ages, evidently appears to have been a religion of *fear*—and the same it has been found in later times, and continues to this day——Of the length of time, during which the practice of human sacrifice continued among the Northern nations, Mr. Thorkelin, who was perfectly conversant with Northern literature, furnishes several instances, in his *Essay on the Slave trade* ——Ditmarus charges the Danes with having put to death in their great sacrifices, no fewer than ninety-nine slaves at once—(*Loccen. Antiq. Sueo. Goth.* lib. 1. cap. 3.)—In Sweden, on urgent occasions, and particularly in times of scarcity and famine, they sacrificed kings and princes.—Loccenius (*Histor. Rer. Suecic.* lib. i. p. 5.) gives the following account: "Tanta fame Suecia afflicta est, ut ei vix gravior unquam incubuerit; cives inter se dissidentes, cum pœnam delictorum divinam agnoscerent, primo anno boves, altero homines, tertio regem ipsum, velut *iræ cœlestis piaculum*, ut sibi persuasum habebant, Odino immolabant"—and we are told, that the Swedes, at one time, boasted of having sacrificed five kings, in a single day——Adam of Bremen, (*Hist. Eccles.* cap. 234.) speaking of the awful grove of Upsal, a place distinguished for the celebration of those horrid rites, says, "there was not a single tree in it, that was not reverenced, as gifted with a portion of the divinity, because stained with gore, and foul with human putrefaction"——In all the other Northern nations, without exception, the practice is found to have prevailed; and to so late a period did it continue, that we learn from St. Boniface, that Gregory II. was obliged to make the sale of slaves for sacrifice by the German converts, a capital offence: and Carloman in the year 743, found it necessary to pass a law for its prevention—Jortin also, (*Remarks on Eccles. Hist.* v. 5. p. 233.) reports from Fleury, the adherence to this custom, in the Island of Rugia, at the close of the 12th Century——The same dreadful usage is found to exist, to this day, in Africa; where, in the inland parts, they sacrifice the cap-

tives, taken in war, to their fetiches—as appears from Snelgrave, who in the king of Dahoome's camp, was witness to his sacrificing multitudes, to the deity of his nation—— Among the islanders of the South seas, we likewise learn from Capt. Cook, that human sacrifices were very frequent: he speaks of them as customary, in Otaheitè, and the Sandwich Islands; and in the Island of Tongataboo, he mentions ten men offered at one festival—— all these however are far exceeded by the pious massacre of human beings, in the nations of America—the accounts given by Acosta, Gomara and other Spanish writers, of the monstrous carnage of this kind, in these parts of the world, are almost incredible—the annual sacrifices of the Mexicans, required many thousands of victims—and in Peru, two hundred children were devoted for the health of the Ynca—(*Acost. Hist. of Ind.* p. 379—388. ed. 1604.—*Anton. de Solis.* and *Clavig. Hist. of Mex.* lib. vi. sect. 18, 19, 20.)——Mr. Maurice also informs us, that at this day, among certain tribes of the Mahrattas, human victims distinguished by their beauty and youthful bloom, are fattened like oxen for the altar, (*Ind. Antiq.* p. 843.)—and the same writer (pp. 1077, 1078.) instances other facts from Mr. Crauford's *Sketches of Indian mythology*, from which he concludes, that the notion of the efficacy of human sacrifice is by no means extinct in India at the present day—this position is certainly contradictory to the testimonies of Dow, Holwel, and Grose—but as the laborious research of Mr. Maurice, has drawn together numerous and authentic documents in corroboration of his opinion, it may fairly be questioned, whether the authorities above named are to be considered as of much weight in the opposite scale: the learned professor Meiners (*Historia Doct. de vero Deo.* Sect. 4) does not hesitate to pronounce the two former, unentitled to credit—the first, as being of a disposition too credulous; and the second, deserving to be reckoned, for fiction and folly, another Megasthenes—Mr. Dow's incompetency, on the subject of the Indian theology, has

has also been proved by Mr. Halhed, who has shewn, in the preface to his translation of the Gentoo Code, (p. 32. ed. 1776.) that writer's total deficiency, in the knowledge of the sacred writings of the Hindoos—and as to Mr. Grose, I refer the reader to the *Indian Antiquities*, pp. 249. 255. for instances of his superficial acquaintance with the affairs of Hindostan——it is of the greater importance, to appreciate truly the value of the testimony given by these writers, as on their reports has been founded a conclusion, directly subversive of the fact here attempted to be established.

The subject of this note, may derive additional light, from the nature of the *representations* of the divinity, among the Heathen nations——thus in the images of the Deity among the Indians, we find an awful and terrific power the ruling feature—thousands of outstretched arms and hands, generally filled with swords and daggers, bows and arrows, and every instrument of destruction, express to the terrified worshipper the cruel nature of the God——The collars of human sculls, the forked tongues shooting from serpent's jaws, the appendages of mutilated corses, and all the other circumstances of terrific cruelty which distinguish the Black Goddess, Seeva, Haree, and other of the idols of Hindostan, (*Maurice's Ind. Antiq.* pp. 182. 253. 327. 381. 382. 856. 857. 882.) sufficiently manifest the genius of that religion, which presented these, as objects of adoration——To the hideous idols of Mexico, one of which was of most gigantic size, seated upon huge snakes, and expressly denominated TERROR, (*Clavig.* lib. 6. sect. 6.) it was usual to present the heart, torn from the breast of the human victim, and to insert it, whilst yet warm and reeking, in the jaws of the blood-thirsty divinity. (ibid. lib. 6. sect. 18.)—— The supreme God of the ancient Scythians, was worshipped by them, under the similitude of a naked SWORD (*Herod.* lib. 4. cap. 62.)—and in Valhalla, or the *Hall of Slaughter*, the Paradise of the terrible God of the Northern

European regions, the cruel revelries of Woden were celebrated, by deep potations from the sculls of enemies slain in battle.

Consistent with this character of their Gods, we find the worship of many of the Heathen nations, to consist in suffering and mortification, in cutting their flesh with knives, and scorching their limbs with fire. Of these unnatural and inhuman exercises of devotion, antient history supplies numberless instances—in the worship of Baal, as related in the book of kings; and the consecration to Moloch, as practised by the Ammonites, and not infrequently by the Hebrews themselves, the sacred volume affords an incontestible record of this diabolical superstition—similar practices are attested by almost every page of the profane historian—the cruel austerities of the Gymnosophist both of Africa and India, the dreadful sufferings of the initiated votaries of Mithra and Eleusis, (see *Maurice's Ind. Antiq.* p. 990—1000) the Spartan διαμαστιγωσις in honour of Diana, the frantic and savage rites of Bellona, and the horrid self-mutilations of the worshippers of Cybele, but too clearly evince the dreadful views entertained by the antient Heathens of the nature of their Gods—of the last named class of Pagan devotees, (to instance one as a specimen of all) we have the following account from Auguſtine—Deæ magnæ sacerdotes, qui Galli vocabantur, virilia sibi amputabant, et furore perciti caput rotabant, cultrisque faciem musculosque totius corporis dissecabant; morsibus quoque se ipsos impetebant. *August. de Civ. Dei.* pp. 140. 156. ed. 1661—and Seneca, as quoted by the same writer, (lib. vi. cap. 10.) confirms this report, in the following passage, taken from his work on Superstition, now no longer extant—Ille viriles sibi partes amputat, ille lacertos secat. Ubi iratos deos timent, qui sic propitios merentur?—Tantus est perturbatæ mentis et sedibus suis pulsæ furor, ut sic Dii placentur quemadmodum ne homines quidem teterrimi.—Se ipsi in templis contrucidant,

contrucidant, vulneribus suis ac sanguine supplicant.——And it deserves to be remarked, that these unnatural rites, together with that most unnatural of all, human sacrifice, are pronounced by Plutarch (*Opera.* tom. 2. p. 417. ed. Franc. 1620.) to have been instituted for the purpose of averting the wrath of malignant demons.

Nor have these cruel modes of worship been confined to the Heathens of antiquity——by the same unworthy conceptions of the deity, the Pagans of later times have been led to the same unworthy expressions of their religious feelings——thus, in the narrative of Cooke's voyages, we are informed, that it was usual with the inhabitants of the Friendly Islands, when afflicted with any dangerous disorder, to cut off their little finger as an offering to the deity, which they deemed efficacious to procure their recovery: and in the Sandwich Islands, it was the custom to strike out the fore-teeth, as a propitiatory sacrifice, to avert the anger of the Eatooa, or divinity——if we look again to the religion of the Mexicans, we meet the same sort of savage superstition, but carried to a more unnatural excess—Clavigero (lib. 6. sect. 22.) says, "it makes one shudder, to read the austerities, which they exercised upon themselves, either in atonement of their transgressions, or in preparation for their festivals,"—and then proceeds, in this and the following sections, to give a dreadful description indeed, of the barbarous self-lacerations, practised both by the Mexicans and Tlascalans, in the discharge of their religious duties——and yet he afterwards asserts, (v. ii. p. 446. 4to. ed. Lond.) that all these, horrid as they are, must be deemed inconsiderable, when compared with the inhumanities of the ancient Priests of Bellona and Cybele, of whom we have already spoken; and still more so, when contrasted with those of the penitents of the East Indies and Japan——with good reason indeed, has the author made this concluding remark: for of the various austerities, which have been at different times practised, as means of propitiating superior powers, there are none,

none, that can be ranked with those of the devotees of Hindostan, at the present day——dreadful as Mr. Maurice represents the rites of Mithra and Eleusis to have been, dreadful as we find the other rites that have been noticed, yet their accumulated horrors fall infinitely short of the penitentiary tortures endured by the Indian Yogee, the Gymnosophist of modern times—" to suspend themselves on high in cages, upon trees considered sacred, refusing all sustenance, but such as may keep the pulse of life just beating; to hang aloft upon tenter-hooks, and voluntarily bear inexpressible agonies; to thrust themselves by hundreds, under the wheels of immense machines, that carry about their unconscious Gods, where they are instantly crushed to atoms; at other times, to hurl themselves from precipices of stupendous height; now to stand up to their necks in rivers, till rapacious alligators come and devour them; now to bury themselves in snow till frozen to death; to measure with their naked bodies, trained over burning sands, the ground lying between one pagoda and another, distant perhaps many leagues; or to brave, with fixed eyes, the ardor of a meridian sun between the tropics;" these, with other penances not less tremendous, which Mr. Maurice has fully detailed in the last vol. of his *Indian Antiquities*, are the means, whereby the infatuated worshippers of Brahma hope to conciliate the deity, and to obtain the blessings of immortality—and by these, *all* hope to attain those blessings, except only the wretched race of the Chandalahs, whom, by the unalterable laws of Brahma, no repentance, no mortification can rescue from the doom of eternal misery; and against whom the gates of happiness are for ever closed—see *Maur. Ind. Antiq.* pp. 960, 961.—

Now, from this enumeration of facts, it seems not difficult to decide, whether the dictate of untutored reason be, the conviction of the DIVINE BENEVOLENCE, and the persuasion that the Supreme Being is to be conciliated, by good and virtuous conduct *alone*—and from this also

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we shall be enabled to judge, what degree of credit is due to the assertions of those who pronounce, that "*all* men *naturally* apprehend the Deity to be propitious"—that "*no nation whatever*, either Jew or Heathen, ancient or modern, appears to have had the least knowledge, or to betray the least sense of their want, of *any* expedient of satisfaction for sin, besides repentance and a good life"—and that "from a full review of the religions of all ancient and modern nations, they appear to be *utterly destitute of any thing like a doctrine of proper atonement*."

These assertions Doctor Priestley has not scrupled to make; (*Theol. Rep.* v. i. pp. 401. 411. 416 and 421.) and boldly offers "the range of the whole Jewish and Heathen world" to supply a single fact in contradiction——he professes also to survey this wide-extended range himself, and for this purpose, begins with adducing a single passage from Virgil, whence he says, it appears, that "even the *implacable hatred* of Juno could be appeased"—and an instance from the *Phædon* of Plato, from which he concludes, that Socrates, although "the farthest possible from the notion of appeasing the anger of the Gods by any external services, yet died *without the least doubt of an happy immortality*;" although in p. 31. when treating of another subject, he had found it convenient to represent this philosopher as utterly *disbelieving* a future state—and even here, he adds what renders his whole argument a nullity, *provided there were any such state for man*——having, by the former of these, established his position, as to the religion of the *vulgar*, among the Greeks and Romans; and by the latter, as to the religion of the *philosophers*:—having yet farther fortified his conclusion by the assertion, that no facts have been furnished either by Gale or Clarke, to justify the opinion, that the antients were at a loss as to the terms of divine acceptance; notwithstanding that not only Clarke, (*Evidences* v. ii. p. 662—670. fol. 1738.) but Leland, (*Christ. Rev.* vol. i. pp. 259. 270. 473. 4to. 1764.) and

and various other writers have collected numerous authorities on this head, and that the whole mass of heathen superstitions speaks no other language, insomuch that Bolingbroke himself (vol. v. pp. 214, 215. 4to.) admits the point in its fullest extent — he next proceeds to examine the religion of the antient Persians and modern Parsis; and to prove this people to have been free from any idea of atonement or sacrifice, he quotes a prayer from Dr. Hyde, and a description of their notion of future punishments from Mr. Grose: and though these can at the utmost apply only to the *present* state of that people,—and whoever will consult Dr. Hyde's history, pp. 570. 574. on the account given by Tavernier, of their notion of *absolution;* and on that given by Hyde himself, of their ceremony of the *Scape-Dog*, will see good reason to deny the justness even of *this* application—yet Dr. P. has not scrupled to extend the conclusion derived from them to the *antient* Persians, in defiance of the numerous authorities referred to in this note, and notwithstanding that, as Mr. Richardson asserts, (*Dissert.* pp. 25, 26. 8vo. 1778.) the Parsis acknowledge the original works of their antient lawgiver to have been long lost, and that consequently the ceremonials of the modern Guebres, preserve little or no resemblance to the antient worship of Persia—(see also *Hyde*, *Rel. Vet. Pers.* p. 574. ed. Oxon. 1760.) ——Our author, last of all, cites the testimonies of Mr. Dow and Mr. Grose, to establish the same point concerning the religion of the Hindoos, and particularly to shew that it was "*a maxim* with the Brahmans, *never* to defile their sacrifices with blood"—the value to be attached to these testimonies may be estimated from what has been already advanced concerning these writers; from the terrific representations of the Gods of Hindostan; the cruel austerities with which they were worshipped; and the positive declarations of the most authentic and recent writers on the history of the Hindoos——Thus not a single authority of those adduced by Dr. Priestley, is found

to

to justify his position——but admitting their fullest application, to what do they amount?—to an instance of relenting hatred in Juno, as described by Virgil; an example of perfect freedom from all apprehension of divine displeasure, in the case of Socrates; and a quotation or two from Mr. Dow and Mr. Grose, with a prayer from Dr. Hyde, to ascertain the religious notions of the Parsis and the Hindoos —these, with a few vague observations on the tenets of certain Atheists of antient and modern times; the tendency of which is to shew, that men who did not *believe in* a moral Governor of the Universe, did not *fear* one; complete his survey of the religious history of the *Heathen* world—and in the conclusion, derived from this *very copious* induction, he satisfactorily acqniesces, and boldly defies his opponents to produce a single contradictory instance——(N. B.—his abstract of the *Jewish* testimonies, I reserve for a distinct discussion in another place: see Note 33.)

When Dr. Priestley thus gravely asserts, that by this *extensive* review of facts, he has completely established the position, that natural religion impresses no fears of divine displeasure, and prescribes no satisfaction for offended justice beyond repentance, it seems not difficult to determine, how far he relies upon the ignorance of his readers, and upon the force of a bold assertion——as to the position itself, it is clear, that never was an αυτος εφα, more directly opposed to the voice of history, and to notoriety of fact——Parkhurst, in his Hebrew Lexicon, on the word אשם, says, "it is known to *every one*, who is acquainted with the mythology of the Heathen, how strongly and generally they retained the tradition of an *atonement* or *expiation for sin*"—what has been already offered, in this note, may perhaps appear sufficient to justify this affirmation—but indeed, independent of all historical research, a very slight glance at the Greek and Roman Classics, especially the Poets, the popular divines of the antients, can leave little doubt upon this head——so clearly

does their language announce the notion of a *propitiatory atonement*, that if we would avoid an imputation on Dr. Priestley's fairness, we are driven of necessity, to question the extent of his acquaintance with those writers——thus in Homer, (*Il.* i. 386.) we find the expression Θεον ιλασκεσθαι so used, as necessarily to imply the *appeasing the anger* of the God--and again (*Il.* ii. 550.) the same expression is employed, to denote the *propitiation* of Minerva by *sacrifice*, Ενθαδε μιν ταυροισι και αρνειοις ιλαονται——Hesiod, in like manner, (Εργ. και Ημ. 338.) applies the term in such a sense as cannot be misunderstood: having declared the certainty that the wicked would be visited by the divine vengeance, he proceeds to recommend sacrifice, as amongst the means of *rendering* the deity *propitious*—Αλλοτε δη σπονδησι θυεσσιτε ιλασκεσθαι —Plutarch makes use of the word, expressly in reference to the *anger of the Gods*—εξιλασασθαι το μηνιμα της θεου——that the words ιλασκεσθαι, ιλασμος, &c. carry with them the force of *rendering propitious an offended deity*, might be proved by various other instances from the writers of antiquity—and that in the use of the terms αποτροπιασμα or αποτροπιασμος, καθαρμα, περιψημα, and Φαρμακος, the antients meant to convey the idea of *a piacular sacrifice averting the anger of the Gods*, he who is at all conversant with their writings needs not to be informed—the word περιψημα particularly, Hesychius explains by the synonimous terms, αντιλυτρον, αντιψυχον: and Suidas describes its meaning in this remarkable manner—Ουτως επελεγον (Αθηναιοι) τω καθ' ενιαυτον συνεχοντι παντων κακα· (this Schleusner affirms to be the true reading)——περιψημα ημων γενω, ητοι σωτηρια και απολυτρωσις. Και ουτως ενεβαλλον τη θαλασσῃ, ωσανει τω Ποσειδωνι θυσιαν αποτινυντες.

Nor is the idea of propitiatory atonement, more clearly expressed by the Greek, than it is by the Latin, writers of antiquity—the words placare, propitiare, expiare, litare, placamen, piaculum, and such like, occur so frequently, and with such clearness of application, that their force cannot be easily

easily misapprehended, or evaded—thus Horace, (lib. ii. sat. 3.) Prudens *placavi sanguine* Divos: and (lib. i. Ode. 28.) Teque *piacula* nulla *resolvent*—and in his iid. Ode, he proposes the question, cui dabit partes *scelus expiandi* Jupiter? (" to which," says Parkhurst whimsically enough, " the answer in the Poet is, Apollo—the second person in the Heathen Trinity.")—Cæsar likewise, speaking of the Gauls, says, as has been already noticed, *Pro vita hominis nisi vita hominis reddatur*, non posse deorum immortalium numen *placari* arbitrantur——Cicero (*pro Fonteio.* x.) speaking of the same people, says, Si quando aliquo *metu* adducti, deos *placandos* esse arbitrantur, humanis hostiis eorum aras ac templa funestant—the same writer (*De Nat. Deor.* lib. iii. cap. 6) says, Tu autem etiam Deciorum *devotionibus placatos* Deos esse censes——from Silius Italicus and Justin, we have the most explicit declarations, that the object of the unnatural sacrifices of the Carthaginians, was to obtain pardon from the Gods—thus the former (lib. 4. lin. 767, &c.)—

> Mos fuit in populis, quos condidit advena Dido
> *Poscere cæde Deos veniam*, ac flagrantibus aris
> (Infandum dictu) parvos imponere natos—

And in like manner the latter (lib. xviii. cap. 6.) expresses himself—Homines ut victimas immolabant: et impuberes aris admovebant; *pacem sanguine eorum exposcentes*, pro quorum vitâ Dii rogari maxime solent——Lucan also, referring to the same bloody rites, usual in the worship of the cruel Gods of the Saxons, thus speaks of them (*Pharsal.* lib. i. lin. 443. &c.)

> Et quibus immitis *placatur sanguine diro*
> Teutates, horrensque feris altaribus Hesus,
> Et Tharamis Scythiæ non mitior ara Dianæ—

Virgil likewise, (*Æn.* ii. lin. 116.)

Sanguine placastis ventos, et virgine cæsâ,
Sanguine quærendi reditus, *animâque litandum*
Argolicâ———

Suetonius relates of *Otho*, (cap. 7.) Per omnia *piaculorum* genera, manes Galbæ *propitiare* tentasse——and Livy, (lib. vii. cap. 2.) says, Cum vis morbi nec humanis consiliis, nec ope divinâ levaretur.....ludi quoque scenici, inter alia *cælestis iræ placamina* institui dicuntur—and the same writer, in another place, directly explains the object of animal sacrifice: Per dies aliquot, hostiæ majores sine *litatione* cæsæ, diuque non *impetrata pax Deûm*—the word litare is applied in the same manner by Pliny, (*De Viris Illust. Tull. Host.*) Dum Numam sacrificiis imitatur, Jovi Elicio *litare* non potuit; fulmine ictus cum regiâ conflagravit——this sense of the word might be confirmed by numerous instances—Servius, (*Æn.* iv. lin. 50.) and Macrobius, (lib. iii. cap. 5.) inform us, that it implies, "facto sacrificio placare numen"—and Stephanus says from Nonnius, that it differs from sacrificare in this, that the signification of the latter is, veniam *petere*, but that of the former, veniam *impetrare*——but to produce all the authorities on this head, were endless labour—and indeed to have produced so many, might seem to be an useless one, were it not of importance to enable us to appreciate with exactness, the claims to literary pre-eminence, set up by a writer, who on all occasions pronounces ex cathedra; and on whose dicta, advanced with an authoritative and imposing confidence, and received by his followers with implicit reliance, has been erected a system, embracing the most daring impieties, that have ever disgraced the name of Christianity.——If the observations in this note, of the length of which I am almost ashamed, have the effect of proving to any of his admirers, the incompetency of the guide whom they have hitherto followed with unsuspecting acquiescence, I shall so far have served the cause of truth

truth and of christianity, and shall have less reason to regret the trouble occasioned both to the reader and myself, by this prolix detail.

PAGE 11. NOTE 6.—This thought we find happily conveyed by Mr. Pope, in his *Essay on Man*:—

> " In human works, tho' laboured on with pain,
> " A thousand movements scarce one purpose gain;
> " In God's, one single does its end produce;
> " Yet serves to second too, some other use"——

In the illustration of this part of my subject, I have been much indebted to the excellent Sermons of the Bishop of London, *on the Christian doctrine of Redemption*—and also to the sixth Letter of H. Taylor's *Ben Mordecai's Apology*—a work, which though it contains much of what I cannot but deem erroneous doctrine, is nevertheless executed with uncommon acuteness, learning, and research.

PAGE 11. NOTE 7.—This objection is urged by Chubb, in his *Enquiry concerning Redemption*..

PAGE 12. NOTE 8.—See *Prices Dissertations*—2d. Edit. pp. 209, 210.

PAGE. 13. NOTE 9.—See *H. Taylor's Ben. Mord:* 5th Letter—in which, a number of instances are adduced from the Old Testament, to shew that God's dealing with his creatures is of the nature here described——thus we find, that

that when God had declared, that he would destroy the entire nation of Israel, for their idolatry at Horeb, (*Numb.* ch. 14) and again, for their intended violence against Caleb and Joshua, (*Deut.* ch. 9.) yet upon the intercession of Moses, he is said to have forgiven them —— in like manner for the sake of ten righteous persons, he would have spared Sodom, (*Gen.* xviii. 32)—in remembrance of Abraham, Isaac, and Jacob, and for *their sakes* he is represented as being merciful to their posterity (*Gen.* xxvi. 24)—he forgave Abimelech also upon the prayer of Abraham, (*Gen.* xx. 7) and the friends of Job, upon the solicitation of that patriarch, (*Job* xlii. 10)—and what renders these two last instances particularly strong, is that whilst he declares the purpose of forgiveness, he at the same time expressly *prescribes* the mediation, by which it was to be obtained —— to quote, more of the numerous instances, which the Old Testament supplies on this head, must be unnecessary—what has been urged, will enable us to form a true judgment of that extraordinary position, on which Dr. Priestley relies not a little, (*Hist. of Cor.* vol. 1. p. 156) viz. that " the declarations of Divine Mercy are made without reserve or limitation to the truly penitent, *through all the books of Scripture, without the most distant hint of any regard being had to the sufferings or merit of any being whatever.*"

PAGE 13. NOTE 10. It is obvious, that the Sect, to which I here allude, is that known by the title of UNITARIANS—a title, by which it is meant modestly to insinuate, that they are the only worshippers of *One* God——from a feeling similar to that, which has given birth to this denomination, they demand also, to be distinguished from the other Non-conformists, by the appellation of *Rational* Dissenters.

For

For a full account of the doctrines of this new Sect—for *new* it must be called, notwithstanding Doct. Priestley's laboured, but unsubstantial, examination of "Early Opinions,"—the reader may consult the *Theological Repository*, the various Theological productions of Doct. Priestley, and particularly Mr. Belsham's *Review of Mr. Wilberforce's Treatise*——indeed this last publication presents, on the whole, so extraordinary a system; and conveys so comprehensive a view of *all* the principles and consequences of the Unitarian scheme, not to be found in any other work of so small a compass; that I think it may not be unacceptable, to subjoin to these pages, a brief abstract of it as described by the author——a summary of the tenets of this *enlightened* sect, may furnish matter of speculation, not merely curious but instructive, to those who are not yet tinctured with its principles; and to those who are, it may perhaps suggest a salutary warning, by shewing it in all its frightful consequences ———Unitarianism, it is true, has not yet made its way into *this* Country, in any digested shape, but wherever there are found to prevail, a vain confidence in the sufficiency of human reason, and a consequent impatience of authority and controul, with a desire to reject received opinions, and to fritter away by subtle distinctions, plain and established precepts; there the soil is prepared for its reception, and the seed is already sown.

PAGE 14. NOTE 11. This is the doctrine maintained by all the Socinian writers—it may be found thus laid down (*Theol. Rep.* vol. i.) in the first number, written by Doct. Priestley, under the title of *Clemens*——it is however to be noted, that Doct. Priestley, his follower Mr. Belsham, and others of the same Theological opinions, disclaim the title of *Socinian*; and desire to be distinguished by that of *Unitarian*, for the reason assigned in the last Note. Mr. Belsham goes so far

as

as to say, (*Review*, &c. p. 227,) that his "Creed is as far removed from that of Socinus, as it is from the *peculiar doctrines* of Mr. Wilberforce"——indeed to do Socinus justice, it must be admitted, that the Creed of the Unitarian differs materially from his——*he* had not reached the acmè of modern illumination—*he* had not sufficient penetration, to discern the various mistakes in the application of Scripture, and the numerous errors in reasoning, committed by the Evangelists and Apostles, which have been detected and dragged to light, by the sagacious Unitarian—*he* had not discovered, that Christ was the human offspring of *Joseph* and Mary—*he* had not divested our Lord, of his regal, as well as his sacerdotal character, and reduced him to the condition of a mere Prophet—*he* had weakly imagined, that by virtue of his *regal* office, Christ possessed the power of delivering his people from the punishment of their sins—but Doct. Priestley has rectified this error—in his *Hist. of Cor.* (vol. i. p. 272) he expressly points out the difference between himself and Socinus, on this head—"it immediately follows" he says, "from his (Socinus,) principles, that Christ being only a man, though ever so innocent, his death *could* not, in any proper sense of the word, atone for the sins of *other men*—he was however, far from abandoning the doctrine of *Redemption*, in the Scripture sense of the word, that is, of our deliverance from the *guilt* of sin, by his Gospel, as promoting repentance and reformation—and from the *punishment* due to sin, by his power of giving eternal life to all that obey him.—*But indeed, if God himself freely forgives the sins of men, upon repentance, there could be no occasion, properly speaking, for any thing farther being done to avert the punishment with which they had been threatened.*"

This passage, whilst it marks the distinction between the Socinian and the Unitarian, fully opens up the scheme of

of the latter——but on this system, it may be curious to enquire, in what light, the *death* of our blessed Lord is represented——Dr. Priestley (*Theol. Rep.* vol. 1. p. 39) gives us this information—" Christ being a man, who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death, from that of others who suffered and died after him in the same cause of Christianity, but that *their sufferings and death may be considered in the same light with his.*"—This extraordinary assertion, exactly agrees with what is recorded of Solomon Eccles, a great preacher and prophet of the Quakers; who expressly declares, that " the blood of Christ, was no more than the blood of any other Saint." (*Leslie's works*, fol. vol. 2. p. 195.)—Thus strangely do the philosophy of Dr. Priestley, and the fanaticism of the Quaker, concur with that, which both would pronounce to be the gross absurdity of Popery—for if the death of Christ be viewed in the same light, with the death of any other martyr, the invocation of the Popish Saints, may appear a consequence not so revolting to Christian piety——that the lines of error, in their manifold directions, should sometimes intersect, if not for a certain length of way coincide, is not however matter of surprise.

But the *death* of Christ being treated in this manner, by Doct. Priestley and his Unitarian followers, one is naturally led to enquire what their notions are of his state, subsequent to his resurrection——Mr. Belsham (*Review*, &c. p. 74) gives us satisfaction on this head—the Unitarians, he says, here entirely differ from the Socinians—for that the latter hold the " *unscriptural and most incredible notion*, that since his resurrection he has been advanced to the government of the Universe—but a *consistent Unitarian*, acknowledging Jesus as *a man in all respects like to his brethren*, regards his kingdom as entirely of a spiritual nature"—we are not however to suppose our blessed Lord altogether banished from existence, for this gentleman admits again (p. 85) that he

is " now alive" somewhere, " and without doubt employed in offices the most honourable and benevolent"—in such of course, as any of his *brother-men*, to whom he is above described as in all respects similar, might be engaged——on this, and other such wild blasphemies of this sect, *as represented by Mr. Belsham*, see the Appendix.

PAGE 17. NOTE 12.—For a description of the state of unassisted nature, distinguished alike by its eloquence and its truth, the reader may consult Mr. Wilberforces PRACTICAL VIEW (4th Ed. p. 29—37)—a book, for which the Christian world can never be sufficiently grateful.—They who would wish to see this subject more extensively treated, will find it amply discussed in Leland's work on the *Advantage and Necessity of the Christian Revelation.*

PAGE 18. NOTE 13.—On this subject Dr. Priestley (*Hist. of Cor.* vol. 1. p. 153) thus represents the arguments of the Orthodox——" Sin being an offence against an infinite Being, requires an infinite satisfaction, which can only be made by an infinite person—that is, one who is no less than God himself: Christ, therefore, in order to make this infinite satisfaction for the sins of men, must himself be God, equal to God the Father"——With what candour, this has been selected, as a specimen of the mode of reasoning, by which the doctrine of Atonement as connected with that of the divinity of Christ, is maintained by the established church, it is needless to remark——that some few indeed have thus argued, is certainly to be admitted and lamented——but how poorly such men have reasoned, it needed not the acuteness of Dr. Priestley to discover——on their own principle, the reply is obvious—that sin being *committed by* a finite creature, requires

quires only a finite satisfaction, for which purpose a finite person might be an adequate victim——But the insinuation, that our belief in the divinity of Christ, has been the offspring of this strange conceit, is much more becoming the determined advocate of a favourite cause, than the sober enquirer after truth——our mode of reasoning is directly the reverse——the Scriptures proclaim the divinity of Christ; and so far are we from inferring this attribute of our Lord from the necessity of an infinite satisfaction, that we infer *from it*, both the great love of our Almighty Father, who has "spared not his own Son, but delivered him up for us all"—and the great heinousness of human guilt, for the expiation of which, it was deemed fit that so great a Being should suffer. ——The *decent* manner, in which Mr. *Belsham* has thought proper to represent the orthodox notion of the atonement, is that man could "not have been saved, unless one God had died, to satisfy the justice, and appease the wrath of another" (*Review*, &c. p. 221)—this is language, with which I should not have disgraced my page, but that it may serve to shew how dangerous a thing it is, to open a door to opinions, that can *admit of treating* subjects the most sacred with a levity, which seems so nearly allied to impiety.

Page 19. Note 14.—Perhaps I may be charged with making a distinction in this place, which gives an unfair representation of Unitarians, inasmuch as they also *profess* to derive their arguments from Scripture—but whether that profession be not intended in mockery, one might be almost tempted to question; when it is found, that in *every* instance, the doctrine of Scripture is tried by their abstract notion of right, and rejected if not accordant:——when by means of figure and allusion, it is every where made to speak a language, the most repugnant to all fair, critical interpretation; until emptied of its true meaning, it is converted

verted into a vehicle for every fantastic theory, which under the name of *rational*, they may think proper to adopt:—when in such parts, as propound Gospel truths, of a contexture too solid to admit of an escape in figure and allusion, the sacred writers are charged as bunglers, producing "lame accounts, improper quotations, and inconclusive reasonings," (*Dr. Priestley's 12th Letter to Mr. Burn*) and philosophy is consequently called in to rectify their errors:——when one writer of this class (Steinbart) tells us, that "the narrations" (in the New Testament) "true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion;" and again, that "Moses according to the childish conceptions of the Jews in his days, paints God as agitated by violent affections, partial to one people, and hating all other nations:" ——when another, (Semler) remarking on St. Peter's declaration, that *prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Spirit*, says, that "Peter speaks here according to the conception of the Jews," and that "the prophets may have delivered the offspring of their own brains as divine revelations:" (*Dr. Erskine's Sketches and Hints of Ch. Hist.* No. 3. pp. 95. 71.)——when a third (Engedin) speaks of St. John's portion of the New Testament, as written with "concise and abrupt obscurity, inconsistent with itself, and made up of allegories"—and Gagneius glories in having given "a little light to St. Paul's darkness, a darkness, as some think, industriously affected:"——when we find Mr. Evanson, one of those able Commentators referred to by Mr. Belsham in his *Review*, &c. p. 206. assert, (*Dissonance* &c. p. 1.) that "the Evangelical histories contain gross and irreconcileable contradictions," and consequently discard three out of the four, retaining the Gospel of St. Luke only, at the same time drawing his pen over as much of this, as either from its *infelicity of style*, or other *such* causes happens not to meet his approbation:—— when we find Dr. Priestley, beside his charge against the writers

of

of the New Testament before recited, represent in his letter to Dr. Price, the narration of Moses concerning the creation and the fall of man, as a lame account; and thereby meriting the praise of *magnanimity* bestowed on him by theologians, equally enlightened:——when finally, not to accumulate instances, where so many solicit attention, we find the Gospel openly described by Mr. Belsham, (*Review* &c. p. 217) as containing nothing more than the Deism of the French Theo Philanthrope, save only the *fact* of the resurrection of a human being (see Appendix,)—and when, for the purpose of establishing this, he engages, that the Unitarian writers shall prune down the Scriptures to this *moral system* and this *single fact*, by shewing that *whatever* supports any thing else is either "interpolation, omission, false reading, mistranslation or erroneous interpretation" (*Review*, pp. 206. 217. 272.):——when, I say, all these things are considered, and when we find the Bible thus contemned and rejected by the gentlemen of this new light, and a new and more convenient Gospel carved out for themselves, can the occasional profession of reverence for Scripture, as the word of God, be treated in any other light, than as a convenient mask, or an insulting sneer?

It might be a matter of *more than curious* speculation, to frame a Bible, according to the modifications of the Unitarian Commentators—the world would then see, after all the due amputations and amendments, to what their respect for the sacred text amounts——indeed it is somewhat strange, that men so zealous to enlighten and improve the world, have not, long before this, blessed it with so vast a treasure—can it be, that they think the execution of such a work, would impair their claim to the name of *Christians?*—or is it rather, that even the Bible so formed, must soon yield to another more perfect, as the still encreasing flood of light poured in new knowledge?——that the latter is perhaps the true cause, may be inferred, as well from the known *magnanimity* of

those

those writers, which cannot be supposed to have stooped to the former consideration, as from Dr. Priestley's own declarations——in his *Letters to a Philosophical Unbeliever* (Part 2. p. 33—35) he informs us, that he was once "a Calvinist and that of the straitest sect"—afterwards, he adds, he "became an high Arian, next a low Arian, and then a Socinian, and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of *Joseph* and Mary, and *naturally as fallible and peccable as Moses or any other Prophet*"—and after all, he tells us (*Def. of Unit. for* 1787. p. 111) that he "does not know, when his creed will be fixed"——Mr. Belsham having set out and ended at the same point with Dr. Priestley; it is not improbable that he has gone through the same revolution—and that he, and others who have enjoyed the same progressive illumination, would equally with Doct. Priestley, still contend for the freedom of an unsettled creed, is not perhaps too violent a presumption——now as every step, in such an indefinite progress, must induce a corresponding change of canon, it is not wonderful that they whose creed is in a perpetual state of variation, and whose Bible must be, like their almanack, suited only to a particular season, should not have attempted any fixed standard of the Sacred word.

PAGE 21. NOTE 15.—A writer, whom I cannot name but with respect—to the beauties of whose composition, no one that possesses taste or feeling, can be insensible—speaking of Dr. Price, in her captivating defence of public worship against Mr. Wakefield, uses this extraordinary language—— "When a man like Dr. Price—is about to resign his soul into the hands of his maker, he ought to do it not only with a reliance on his mercy, but his *justice*"—(*Mrs. Barbauld's Remarks on Mr. Wakefield's Enquiry*, p. 72)—in the same stile, do Unitarian writers, in general, express themselves on this subject—representing good works as giving a *claim of right* to the divine acceptance.

Indeed

Indeed the manner, in which some Socinians of the new school, speak of their virtues, their merits, and their title to the rewards of a happy immortality, is such as might lead us to suppose ourselves carried back, to the days of the old heathen schools of the Stoics, and receiving lessons not from the followers of the humble Jesus, but from the disciples of the arrogant, and magniloquent, Chrysippus, Seneca, or Epictetus——when Chrysippus tells us, that "as it is proper for Jupiter to glory in himself, and in his own life, and to think and speak magnificently of himself, as living in a manner that deserves to be highly spoken of; so these things are becoming all good men, as being in nothing exceeded by Jupiter:" (*Plut. De Stoic. Repugn. Oper.* tom. ii. p. 1038. ed. Xyl.)—when Seneca pronounces, that "a good man differs only in time from God" (*De Provid.* cap. 1.); that "there is one thing, in which the wise man excels God, that God is wise by the benefit of nature, not by his own choice" (*Epist.* 53.); and that "it is shameful to importune the Gods in prayer, since a man's happiness is entirely in his own power" (*Epist.* 31.)—and when Epictetus, (*Disc.* lib. iv. cap. 10.) represents the dying man making his address to God, in a strain of self-confidence, without the least acknowledgment of any one failure or neglect of duty—so that, as Miss Carter with a becoming piety remarks, it is such an address, "as cannot without shocking arrogance, be uttered by any one born to die"——when, I say, we hear such language from the antient Stoic, what *do* we hear, but the sentiments of the philosophising Christian of the present day? —and on casting our eye into the works of Priestley, Lindsey, Evanson, Wakefield, Belsham, and the other Unitarian writers, do we not instantly recognize that proud, and independent, and I had almost said heaven-defying, self-reliance, which had once distinguished the haughty disciple of the Stoa?

PAGE 22. NOTE 16.—The scheme of *Atonement*, as it is here laid down, is that which has been maintained in the letters of *Ben Mordecai*, by the very learned and ingenious H. Taylor——it is substantially the same, that has been adopted by other theologians, who admitting a mediatorial scheme in the proper sense of the word, have thought right to found it upon the notion of a *pure benevolence*, in opposition to that of a *retributive justice*, in the Deity—but I have selected the statement of it, given by this writer, as being the best digested and most artfully fortified——it seems to avoid that part of the scheme of Dr. Taylor of Norwich, which favours the Socinian principles—but as will appear on examination, it cannot be entirely extricated from them, being originally built on a wrong foundation.

With respect to the system of Dr. Taylor of Norwich, as laid down in his *Key to the Apostolic writings*, and his *Scripture doctrine of Atonement*, it is obvious to remark, that it is nothing more, than an artificial accommodation of Scripture phrases, to notions utterly repugnant to Scripture doctrine——a short view of his scheme will satisfy us on this head——By a *Sacrifice*, he says *(Scrip. doctr.* ch. 2. No. 24. 25*)* is meant " a symbolical address to God, intended to express before him the devotions, affections, &c. by significant, emblematical actions" —and consequently, he adds, " *whatever* is expressive of a pious and virtuous disposition, may be *rightly* included in the notion of a Sacrifice—as *prayers*, *thanksgivings*, *expences*, *labours*," &c. &c.——having thus widened up the notion of *Sacrifice*, it becomes necessary that *sacrificial atonement* should be made of equally extensive signification—and accordingly because the word כפר, which we commonly translate as making atonement, is, as he says, found to be applied in the Old Testament, in its *general* sense, to *all* means used for procuring any benefit, spiritual or temporal, at God's hands, whether for ourselves or others, such as obedience, a just life

life, sacrifices, prayers, intercessions, self-denials, &c. &c.—he therefore thinks himself justified in extending to *all* these, that *particular species* of atonement, which is effected by sacrifice—and thereby is enabled to pronounce the *Sacrifice of Christ* to be a ground of atonement, without taking in a single idea, that truly and properly belongs to sacrifice, or sacrificial atonement—and so, triumphantly concludes, (*Scrip. Doctr.* &c. No. 152) that he has made out the Sacrifice of Christ to be "truly and properly, in the highest manner and far beyond any other, piacular and expiatory, to make an atonement for sins, or take them away—not only to give us an example, not only to assure us of remission, or to procure our Lord a commission to publish the forgiveness of sin—but moreover, to obtain that forgiveness, by doing what God in his wisdom and goodness judged fit and expedient to be done, in order to the forgiveness of sin."——But in what according to this explication, consists the *efficacy* of Christ's Sacrifice, and *how* has it made atonement for Sin?—he informs us himself (*Key*, &c. No. 148.): "*Obedience*, or doing the will of God, was the sacrifice of sweet smelling savour, which made atonement for the sins of the world—*in this sense*, that God, on account of his (Christ's) goodness and perfect obedience, thought fit to grant unto mankind—the forgiveness of those sins that were *past*—and *farther*, erected a glorious and perfect dispensation of grace, exceeding any which had gone before, in means, promises and prospects, at the head of which he set his son our Lord Jesus Christ," &c. &c.——thus then the *obedience* of Christ was the *sacrifice*—and the *benefits* procured to us by that obedience constitute the *atonement* effected by it—and the nature of these benefits, and the way in which they are wrought out for us by Christ's obedience, as we find them explained by this writer, will help us to a just view of the true nature of that, which he calls our atonement——"Truth required, says he, (*Key*, &c. No. 149) that grace be dispensed, in a manner the most proper and probable to produce reformation and holiness—now this

is what our Lord has done—he has *bought us by his blood*, and procured the remission of sins, *as* what he did and suffered was a proper reason for granting it, and a fit way of conveying and rendering effectual the grace of God," &c.—" now, he says, this could be done no otherwise, than by means of a *moral kind*, such as are apt to influence our minds, and engage us to forsake what is evil, and to work that which is good," &c.—" and what means of this sort could be more effectual, than the heavenly and most illustrious *example* of the Son of God, shewing us the most perfect obedience to God, and the most generous goodness and love to men, recommended to *our imitation*, by all possible endearments and engaging considerations" ?——and again he says, (*Scrip. Doct.* No. 170.) " By the *blood* of Christ, God discharges us from the *guilt*, *because* the blood of Christ is the most powerful mean of freeing us from the *pollution and power of Sin*,"—and he adds, " it is the ground of redemption, as it is a *mean of sanctification*"——what then means the *blood of Christ ?*——" not a mere corporeal substance ; in which case, as he says, it would be of no more value in the sight of God, than any other thing of the same kind—nor is it to be considered, merely in relation to our Lord' death and sufferings, as if mere death or suffering could be of itself pleasing and acceptable to God:" no, the writer informs us, (*Key, &c.* No. 146.) that the " *blood of Christ* is *his perfect obedience and goodness*—and that it implies a *character*," which we are to transcribe into our lives and conduct—and accordingly he maintains, (*Scrip. Doctr.* No. 185.) that " our Lord's sacrifice and death is so plainly represented, as a *powerful mean of improving our virtue*, that we have no sufficient ground, to consider its virtue and efficacy in *any other light*"—to what then, according to this writer, does the entire scheme of the Atonement amount ?——God being desirous to rescue man from the consequences and dominion of his Sins, and yet desirous to effect this in such a way, as might best conduce to the advancement of virtue, thought fit

fit to make forgiveness of all sins that were past, a reward of the meritorious obedience of Christ—and by exhibiting that obedience, as a model for universal imitation, to engage mankind to follow his example, that being thereby improved in their virtue, they might be rescued from the dominion of sin—and thus making the example of Christ a "mean of sanctification," Redemption from Sin might thereby be effected.——This, as far as I have been able to collect it, is a faithful transcript of the author's doctrine—and what there is in all this, of the nature of *Sacrifice* or *Atonement*, (at least so far as it affects those who have lived *since* the time of Christ) or in what material respect, it differs from the Socinian notion, which represents Christ *merely* as our *instructor* and *example*, I profess myself unable to discover.

I have been thus full in my account of this writer's scheme, because by some strange oversight, and possibly from his artful accommodation of scripture phrases to his own notions, whereby he is enabled to express himself in the language of Scripture, his works have received considerable circulation, even among those whose opinions on this subject are of an opposite description——nay, the erroneous tenets of this author, have been conveyed in a collection of *Theological Tracts*, some time since published by an able and learned Prelate, in the sister-kingdom—and the candidates for orders in this, are by authority enjoined, to receive part of their theological instruction from his writings.——Those who wish to see the errors of this scheme more amply reviewed and refuted, I refer to the examination of the doctrine, in the *Scripture Accout of Sacrifices*, and in the *Criticisms on modern Notions of Atonement* by Dr. Richie: in the latter of which particularly, the fallacy of the author's principles, and the gross ambiguity of his terms, are exposed with no less truth than ingenuity.

With respect to *H.* Taylor, who in his *B. Mord.* *partly* coincides with this writer in his explication of atonement, it is but justice to say, that he gives a view of the subject, in the main materially different—inasmuch as he makes Christ's concern for mankind, and his earnest intercession recommended by his meritorious obedience, the appointed means of his obtaining from God that kingdom, which empowers him to dispense forgiveness, &c.—whereas Dr. *J.* Taylor makes the *obedience* of Christ (with regard to such as have lived since his time) the means of redemption, *as being the means of man's improvement in virtue*—and so far from attributing any efficacy to Christ's obedience, *as* operating through *intercession*, (to which, we find from Scripture, God has frequently bestowed his blessings—see Note 9, p. 109.) he considers the intercessions and prayers of good men for others, in no other light, than *as acts of obedience, goodness, and virtue*—so that, in fact, the whole of his scheme, when rightly considered, (excepting only with respect to those who lived *before* Christ, in which part he seems inconsistent with himself, and on his own principles not easy to be understood) falls in with the notion of good works and moral obedience, as laid down by the Socinian——and here lies the secret of Mr. Belsham's remark, (*Review*, &c. p. 18.) that "Dr. Taylor has, in general, well explained *these Jewish phrases*" (viz. *propitiation, sacrifice, redemption through Christ's blood*, &c.) "in his admirable Key:"——as Mr. Belsham rejects the notion of redemption by Christ, and of faith in Christ in toto, (see *Review*, &c. pp. 18. 104. 145) it is not difficult to assign the cause of this commendation.—

PAGE 24. NOTE 17.—That men *could* not have been forgiven, unless Christ had suffered to purchase their forgiveness, is no part of the doctrine of Atonement, as held by the Church of England——what God *could*, or *could not* have done,

done, it presumes not to pronounce—what God declares he *has* done, that merely it asserts—and on his express word alone is it founded——but it is to be remembered, that on this as on many other occasions, that a priori reasoning, which so frequently misleads those who object to the doctrines of our Church, is imputed by them to us——not being themselves in the habit of bowing with humble reverence to the sacred word, they consider not that we speak merely its suggestions—and that if we do at any time philosophize, it is but to *follow*, not to *lead* the meaning of Scripture——to enter into the councils of the Almighty, and to decide what infinite wisdom *must* have determined, under a constitution of things different from the present, were a speculation not less absurd, than it is impious——of this, even the few writers, whose language has, by a rigorous interpretation, been forced into a ground for the above charge against the doctrine of atonement, are perfectly innocent—for it never occurred to them, to suppose a consitution of things different from that, which divine wisdom *has* appointed—when therefore, Grotius, Stillingfleet, and Clarke are charged (as they are in *H. Taylor's B. Mord.* Let. 5.) with contending for "the *necessity* of a vindication of God's honour, either by the suffering of the offenders, or by that of Christ in their room," they are by no means to be considered as contending, that it was *impossible* for God to have established such a dispensation, as might enable him to forgive the Sinner without some satisfaction to his justice, which is the sense forcibly put upon their words—but that, according to the method and dispensation which God's wisdom *has* chosen, there results a *moral necessity* of such vindication, founded in the *wisdom* and *prudence* of a Being, who has announced himself to mankind, as an upright Governor, resolved to maintain the observance of his laws——that by the *necessity* spoken of, is meant but a *moral necessity*, or in other words a *fitness* and propriety, Dr. Clarke himself informs us: for he tells us, (Sermon 137. vol. 2. p. 142. fol. ed.) that "when the honour

nour of God's laws had been diminished by sin, it was *reasonable* and *necessary*, in respect of *God's wisdom in governing* the world, that there should be a vindication" &c.—and again, (Sermon 138. vol. 2. p. 150) in answer to the question, "could not God, if he had pleased, absolutely, and of his supreme authority, without any sufferings at all, have pardoned the sins of those, whose repentance he thought fit to accept?" he says, "it becomes not us, to presume to say he had not *power* so to do:" but that there seems to be a *fitness*, in his testifying his indignation against sin: and that "the death of Christ was *necessary*, to make the pardon of sin reconcileable, not perhaps absolutely with *strict justice* (for we cannot presume to say that God might not, consistently with mere *justice*, have remitted as much of his own right as he pleased)—but it was *necessary*, at least in *this* respect, to make the pardon of sin, consistent with the *wisdom* of God, in his good government of the world; and to be a *proper attestation* of his irreconcileable hatred against all unrighteousness"——that the word *necessary* is imprudently used by Dr. Clarke and others, I readily admit, as it is liable to be misunderstood, and furnishes matter of cavil to those, who would misrepresent the whole of the doctrine—but it is evident from the passages I have cited, that so far from considering the sacrifice of Christ, as a *debt* paid to, because rigorously exacted by, the divine *justice*, —it is represented by Dr. Clarke, and generally understood, merely as a *fit* expedient, demanded by the *wisdom* of God, whereby mercy might be safely administered to sinful man ——now it is curious to remark, that H. Taylor, who so warmly objects to this notion of a necessity of vindicating God's honour, as maintained by Clarke, &c. when he comes to reply to the Deist, in defence of the scheme of Christ's mediation, uses a mode of reasoning, that seems exactly similar.—"God, he says (*B. Mordec.* Let. 5.) was not *made* placable by intercession; but was ready and willing to forgive before, as well as after: and only waited to do it *in such a manner*

manner, as might best shew his regard to righteousness"——is not this in other words saying, there was a *fitness*, and consequently a *moral necessity*, that God should have forgiven sins through the intercession and meritorious obedience of Christ, for the purpose of *vindicating his glory as a righteous Governor ?*—

PAGE 27. NOTE 18.—Dr. Priestley enumerates a great variety of texts to this purpose, in his 3rd. paper of the signature of *Clemens*, (*Theol. Repos.* vol. 1.)——Dr. Sykes, in the 2d. ch. of his *Scripture Doctrine of Redemption*, and H. Taylor, in his 5th and 6th Letters, (*B. Mord.*) have done the same——Dr. Priestley adds to these texts, the instances of Job, David, Hezekiah, Nehemiah, and Daniel, to shew that on good works *alone*, dependance was to be placed for acceptance: and that the pardon of sin is every where in Scripture represented, as dispensed *solely* on account of man's personal virtue, without the least regard to the sufferings or merit of any being whatever.——A great display is constantly made of texts of this nature, by all who oppose the received doctrine of atonement——but it is to be remarked, that as they all amount *merely* to this, that repentance and a good life are acceptable to God; the inference derived from them can only have weight against that doctrine, when *its* supporters shall disclaim repentance and a good life, as *necessary* concomitants of that faith in Christ's merits, whereby they hope to be saved—or when it shall be made to appear from Scripture, that these are of *themselves* sufficient—But do those writers, who dwell so much on good works in *opposition* to the doctrine of atonement, seriously mean to insinuate, that the advocates of this doctrine, endeavour to stretch the beneficial influence of Christ's death, to the *impenitent* and *disobedient ?*—or can it be necessary to remind them, that obedience and submission to the divine will, are the

the main ingredients of that very spirit, which we hold to be indispensible to the producing and perfecting of a Christian faith?—and again, do they wish to infer, that because these qualities are acceptable to God, they are so in *themselves*, and independent of all other considerations?—is it forgotten, that whilst some parts of Scripture speak of these, as well pleasing to God, others, and not less numerous, might be adduced to shew, that beside these something more is required?—Dr. Priestley indeed fairly asserts, that *nothing more is* required, and that the language of Scripture every where represents repentance and good works, sufficient *of themselves* to recommend us to the divine favour, (*Hist. of Cor.* vol. i. p. 155) —how then does he get over those declarations of Scripture? he shall speak for himself—he says (*Theol. Rep.* vol. i. p. 252) it certainly must be admitted, " that some texts do *seem* to represent the pardon of sin, as dispensed in consideration of something else than our repentance, or personal virtue—and according to their *literal* sense, the pardon of sin is in some way or other procured by Christ"—but he adds, that " since the pardon of sin is sometimes represented, as dispensed in consideration of the sufferings, sometimes of the merit, sometimes of the resurrection, and even of the life and obedience of Christ: when it is sometimes Christ, and sometimes the Spirit, that intercedes for us: when the dispensing of pardon is sometimes said, to be the proper act of God the Father; and again, when it is Christ that forgives us: we can hardly hesitate in concluding, that these must be severally, *partial representations*, in the nature of figures and allusions, *which at proper distances are allowed to be inconsistent*— and from so vague a representation of a matter of fact, founded on texts, which carry with them so much the air of figure, allusion and accommodation, reason and common sense", he says, " compel us to appeal to the plain general tenor of Scripture," which he pronounces to be in favour of the sufficiency of good works——and thus a great part of Scripture is swept away at one stroke, under the name of figure,

figure, allusion, &c. &c.—and because Christ is pointed out to us, as the means of our salvation, in *every* light in which he is viewed, (for as to the Father and the Holy Spirit being spoken of, as also concerned in the work of our Redemption, this creates no difficulty) reason and common sense compel us to pronounce him, as not connected with our salvation in *any*.

This furnishes an additional specimen of the way in which Scripture is treated, by our modern *rational* Commentators——A number of texts, enforcing a spirit of humble submission to God's will, which is by no means inconsistent with, but on the contrary includes in its nature, a spirit of Christian faith, are taken *literally*, as not implying this faith, because it is not expressly named—and then another set of passages, in which this faith *is expressly* named, and *literally* required, are set aside as *figurative:* and it is pronounced upon the whole, that common sense is to decide the matter—and thus rejecting one set of passages entirely as figurative, and then explaining another set literally and independently, with which the former were connected, and would have perfectly coalesced so as to afford a satisfactory and consistent meaning, the point is clearly made out—— relying upon this method, which Dr. Priestley has discovered, of retaining whatever establishes his opinion, and rejecting whatever makes against it, Mr. Belsham may indeed safely challenge the whole body of the orthodox, to produce a single text, that shall stand in opposition to his and Dr. Priestley's dogmas.

But moreover it has been well remarked, that all such declarations in Scripture, as promise pardon to repentance, and are thence inferred to pronounce repentance of itself sufficient, as they were subsequent to the promise of a Redeemer, must be altogether inconclusive, even viewed in a distinct and independent light, inasmuch as it may have been in virtue

tue of the *pre-ordained* atonement, that this repentance was accepted——and as to the force of the word *freely*, on which not only Dr. Priestley relies very much, but also Dr. Sykes in his *Scrip. Doctr. of Redemp.* and H. Taylor in the beginning of his Sixth Letter, (*B. Mord. Apol.*) it is obvious, that nothing more is meant by passages that employ this expression in describing God's forgiveness of Sinners, than that this forgiveness was *free* with respect to any *merits on the part of man*, or any *claim* which from repentance, or any other cause, he might be supposed to possess—since admitting such claim it would be not free, but earned—and in this very sense it is that Dr. J. Taylor himself, in his *Key &c.* (No. 67) contends, that the word free is to be understood—"the blessing of redemption being, as he says, *with regard to us*, of free grace—that is, not *owing to any obedience of ours*:"——any other application of the term, must make the word *free* synonimous with *unconditional*, in which case forgiveness could not be a free gift, if repentance were required to obtain it—that is, unless it were extended indiscriminately to the impenitent as well as the penitent—so that in fact the very use of the word *free*, as applied to God's forgiveness of men, is so far from supporting the opinion of the sufficiency of repentance in itself, that it goes to establish the direct contrary—clearly evincing, that repentance can give no *claim* to forgiveness.——See some excellent reasoning on this subject, in the very judicious discourses, delivered at the Bampton Lecture, by Mr. Veysie—Serm. 6, and 7.—

PAGE 27. NOTE 19—Dr. J. Taylor illustrates this matter by a familiar parallel (*Key &c.* No. 151)——to the question "wherein is Christ's love and obedience, a just foundation of the divine grace"? he answers, that "he knows not how to explain himself better than by the following instance.——There have been masters willing, now and then, to

to grant a relaxation of study, or even remit deserved punishment, in case any one boy, in behalf of the whole school, or of the offender, would compose a copy of Latin verses—— This at once shewed the master's love and lenity, was a *proper expedient* for promoting learning and benevolence to the society of little men, training up for future usefulness, &c.—and one may say, that the kind verse-maker purchased the favour in both cases, or that his learning, industry, goodness, and compliance with the governor's will and pleasure, was a just ground and foundation of the pardon and refreshment, or a *proper reason* of granting them"——This Dr. T. declares to be the best explanation he can give, of *his* scheme of man's redemption by Chriſt—and that in this there is any natural connexion between the exertions of the individual, and the indulgence granted to the rest of this little society, it is not even pretended—the whole contrivance is admitted as a good expedient or means, whereby the intended kindness of the master was to be shewn——If, in order to supply a link, whereby they may be drawn into connexion, the indulgence granted be supposed as a *reward* to the exertions and obedience of the individual, as is done by H. Taylor, in his *Ben Mord. Apology:* then, unless this reward, in the case of Christ, be but *ostensibly* such, and intended solely as a *public exhibition* to mankind, of the favour with which obedience and good conduct will be viewed by the Deity—in which case it is not a real reward, but merely a prudent expedient as before—it must of necessity be admitted, that the trial of Christ's obedience was a principal object in the scheme of his incarnation, for without some *trial* of his obedience how could it merit a reward?—now in what just sense of the word, there could have been any *trial* of Christ's obedience, it is for those to consider, who do not mean to degrade him to the Socinian standard.—

The author of the *Scripture Account of Sacrifices*, has devised a scheme, the chief object of which is to remedy the want

of connexion—in this, the sacrifice of Christ is not considered, as a wise expedient of an *instituted* nature merely, but as a *natural inducement*, whereby God's displeasure against mankind was literally averted, by Christ's intercession and mediation recommended by his great zeal and interest in the salvation of men, manifested in the offering up his life in the cause—— the author of this scheme has, with great ingenuity, accommodated to his notion, the nature of the Patriarchal, and Jewish Sacrifices; making their efficacy to consist entirely in the force of supplication or intercession, and their nature to be that of a gift, strongly expressive of homage and devotion—this author however, although his work contains most excellent and instructive matter, is not perfectly consistent—— since to have *appointed* a scheme of intercession, whereby agreeably to rectitude, God might be *induced* to grant forgiveness, (and that God did appoint this scheme, the author is obliged to confess) is in other words to have planned the redemption of man *through the medium of* intercession, but not *in consequence* of it—in which case, this theory falls in with the notion of *instituted means* adopted by the rest.—

PAGE 29. NOTE 20.—See *Theol. Repos.* vol. 1. pp. 177. 178. in which several texts are adduced, to establish this position——it is likewise attempted to maintain it on the general ground of the divine immutability: in virtue of which, it is asserted, the sufferings of Christ can produce no change in *God*—that in *man*, consequently, the change is to be brought about—God is therefore not to be reconciled *to men*, but men *to God*——H. Taylor also (*Ben Mord. Apol.* p. 692—694) contends, that "God is never said to be reconciled to the world, because he was never at enmity with it—it was the world that was at enmity with God, and was to be reconciled by coming to the knowledge of his goodness to them"—he adduces texts, similar to those above referred to, in confirmation of his opinion

opinion—and upon the whole peremptorily asserts, that " the New Testament knows no such language, as that God was reconciled to the world"——the same ground had been before taken by Sykes, in his *Scrip. Doctr. of Redemp.* (pp. 56. 426) and in his *Comm. on Hebr.*—" there could be no need," he says, (on Hebr. vii. 27) " of reconciling *God to man*, when he had already shewn his love to man so far, as to send his Son to reconcile *man to God*"——The argument adopted by these writers had been long before urged by Crellius, in support of the system of Socinus—and it deserves to be remarked, that all these writers have built their arguments, upon an erroneous acceptation of the original word, which implies *reconciliation*—Hammond, and after him Le Clerc (on Mat. v. 24) remark, that the words καταλλαγῆσθαι and διαλλαγῆσθαι have a peculiar sense in the New Testament—that whereas in ordinary Greek Authors they signify to *be pacified*, and so *reconciled*, here on the other hand, in the force of the reciprocal Hithpahel among the Hebrews, is implied to *reconcile ones self* to another, that is to *appease*, or *obtain the favour of*, that other—and in support of this interpretation, they adduce instances from Rom. v. 10.—1. Cor. vii. 11.—2. Cor. v. 20, and especially Mat. v. 24, in which διαλλαγηθι τω αδελφω must necessarily signify, *take care that thy Brother be reconciled to thee*, since that which goes before is not, that he hath done *thee injury*, but *thou him*—and this they derive from the force of the Hebrew word רצה transferred to the Greek verb, in the use of it by Jewish writers——in this sense of the words καταλλαττεσθαι and διαλλαττεσθαι, as applied in the New Testament, all the Commentators concur—see Rosenmuller and Wall on 2 Cor. v. 20. and Whitby on these words, wherever they occur—*Schleusner*, in his excellent Lexicon, confirms by several instances, the explication of the terms here contended for: and *Palairet*, in his *Observ. Philolog. in Nov. Test.* Mat. v. 24. maintains, that this use of the terms is not confined to the Jewish writers, transferring the force of the verb רצה to the Greek expression, but is frequent among

among writers purely Greek—he instances *Theano in Opuse. Mythолog.* and *Appian. Alexandr. de Bell. Civil.* and explains it as an elliptical form, the words εις χαριν being understood.

It is evident then, that the writers, who have founded their objection against the propitiation of the divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term, as applied in the language of the translation, than in that of the original——but, even without looking beyond the translation, it seems surprising, that the context did not correct their error, clearly determining the sense, not only in Mat. v. 24. as is shewn page 29, but also in 2. Cor. v. 19. in which the manner of reconciling the world *to God* is expressly described—viz. his *not imputing their trespasses unto them*, that is, his granting them forgiveness——there are upon the whole but five places in the New Testament, in which the term is used *with respect to God*—Rom. v. 10, & xi. 15—2. Cor. v. 18. 19. 20—Ephes. ii. 16, and Col. i. 20. 21——whoever will take the trouble of consulting Hammond and Whitby on these passages, will be satisfied, that the application is diametrically opposite to that, for which the Socinian writers contend——there are but two places besides, in which the term occurs—Mat. v. 24. and 1. Cor. vii. 11.—in both of which the application is clear—and it deserves to be particularly noticed, that Dr. Sykes (*Scrip. Doctr. of Redemp.* p. 57) sinks the former passage altogether, and notices the latter alone, asserting that this was the *only one*, in which the word was used, not in relation to the reconciliation of the world to God—and this, after having inadvertently stated in the preceding page, that there were *two* such passages——this will appear the less unaccountable, when it is considered, that the expression as applied in Matthew, could be got rid of by no refinement whatever——but that the application in 1. Corinthians, not indeed in our translation which is not sufficiently explicit, but examined in the

the original, will appear as little friendly to his exposition, Hammond and Le Clerc have abundantly evinced by their interpretation of the passage.—

PAGE 30. NOTE 21.—It is well remarked in the Theological Repositary by a writer under the signature *Verus*, that the laying aside *our* enmity to God must be a necessary qualification *for*, though without constituting the formal nature *of*, our reconciliation to God—this judicious distinction places the matter in a fair light———that God will not receive us into favour so long as we are at enmity with him, is most certain; but that thence it should be inferred, that on laying aside *our* enmity, we are *necessarily* restored to his favour, is surely an odd instance of logical deduction.—

PAGE 31. NOTE 22.—Heb. x. 26. 27. *For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more* SACRIFICE FOR SINS, *but a certain* FEARFUL LOOKING FOR OF JUDGMENT AND FIERY INDIGNATION, *which shall devour the adversaries*——and again, *For we know him that hath said, vengeance belongeth unto me, I will recompence, saith the Lord*—and again, *It is a fearful thing to fall into the hands of the Living God*—and again, Rom. v. 9. 10. *Much more then, being now justified by his blood, we shall be saved from wrath through him—for if when we were enemies, we were reconciled to God through his Son*, &c.—in which last passage, it is not only clearly expressed, that we are from disobedience exposed to the divine displeasure, but also that the way, whereby we are rescued from the effects of that displeasure, or, as is here held an equivalent form of expression, *reconciled to* God, is by the death of Christ———To quote all the passages that speak a similar language, were a tedious task

task——Nor indeed was the voice of Revelation wanted to inform men, that the Sinner is the object of God's displeasure —Reason has at all times loudly proclaimed this truth: and in that predominating terror, that Δεισιδαιμονια, which, as shewn in Note 5, has in every age and clime, disfigured or rather absorbed the religion of the Gentiles, the natural sentiment of the human mind may be easily discerned.—

PAGE 31. NOTE 23.—It was not without much surprize, that after having written this sentence, I found on reading a paper of Dr. Priestley's in the *Theol. Rep.* (vol. 1. p. 404) that the Book of Job was referred to by him, as furnishing a *decisive proof*, not only, " that mankind in his time had not the least apprehension that repentance and reformation *alone*, without the *sufferings* or *merit* of any Being whatever, would not sufficiently atone for past offences"—but that " the Almighty himself gives a sanction to these sentiments"——let the Book of Job speak for itself:—*The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and thy friends: for ye have not spoken of me the thing that is right, as my servant Job hath—Therefore take unto you now seven bullocks and seven rams, and go to my Servant Job, and offer up for yourselves a burnt-offering; and my Servant Job shall pray for you: for him will I accept, lest I deal with you after your folly* (Job. xlii. 7. 8)—if this be not a sufficient specimen, we are supplied with another in ch. i. 4. 5. in which it is said, that after the sons of Job had been employed in feasting, *Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said,* IT MAY BE THAT MY SONS HAVE SINNED, AND CURSED GOD IN THEIR HEARTS. *Thus did Job continually*——I leave these without comment, to confront the assertions of Dr. Priestley, and to demonstrate the value of his representations of Scripture—I shall only add, that in the

the very page in which he makes the above assertions, he has quoted from Job a passage, that *immediately* follows the former of those here cited.

PAGE 31. NOTE 24.—Dr. Priestley (*Theol. Rep.* vol. 1. p. 417) asserts, that "Justice in the Deity, can be no more than a modification of that goodness or benevolence, which is his SOLE *governing principle*"—from which he of course infers, that "under the administration of God, there can be no occasion to exercise any severity on penitent offenders"—or in other words, that repentance must of itself, from the nature of the Deity, cancel all former offences; and that the man, who has spent a life of gross vice and audacious impiety, if he at any time reform, shall stand as clear of the divine displeasure as he, who has uniformly, to the utmost of his power, walked before his God, in a spirit of meek and pious obedience—— this is certainly the necessary result of *pure* benevolence—nay, the same principle followed up, must exclude punishment in all cases whatever; the very notion of punishment being incompatible with pure benevolence—but surely it would be a strange property of JUSTICE, *call* it, with Dr. Priestley, a *modification of benevolence* or whatever else he pleases, to release *all* from punishment, the hardened and unrelenting offender, no less than the sincerely contrite, and truly humbled penitent.

But in his use of the term *justice*, as applied to the Deity, is not Dr. Priestley guilty of most unworthy trifling?—why speak of it, as "a modification of the divine benevolence," if it be nothing *different* from that attribute; and if it *be* different from it, how can benevolence be the "SOLE governing principle" of the divine administration? the word *justice* then is plainly but a sound made use of to save appearances, as an attribute called by that name has usually been ascribed to the Deity; but in reality nothing is meant

by it, in Dr. Priestley's application of the term, different from pure and absolute benevolence—this is likewise evident, as we have seen, from the whole course of his argument. Now could it be conceded to Dr. Priestley, that the whole character of God is to be resolved into simple benevolence, then the scheme, which by rejecting the notion of divine displeasure against the sinner involves impunity of guilt, might fairly be admitted——but, as it has been well remarked, "if rectitude be the measure and rule of that benevolence, it might rather be presumed, that the scheme of Redemption would carry a relation to Sinners, in one way as objects of mercy, in another as objects of punishment; that God *might be just, and* ΚΑΙ *the justifier of him that believeth* in the Redeemer"—see the 2d of *Holmes's Four Tracts*, in which he confirms by parallel instances, the use of the word καὶ, as applied in the above passage by Whitby in his Paraph.——on the subject of this note at large, see also note 4, and Balguy's *Essay on Redemption.*

PAGE 32. NOTE 25.—What efforts are made to get rid of those parts of Scripture, that lend support to the received doctrine of the Sacrifice of Christ, is evident from the remark made on this passage, by the very ingenious author of *Ben Mordecai's Apology*——"the allusion here, he says, seems to be made to the 53d Chapter of Isaiah, but the Lamb is not there considered as a Lamb to be *sacrificed*, but as a Lamb to be *sheared*:" (Let. 7. p. 794. 2d Ed. 8vo.)—Now, upon what principle this author is enabled to pronounce, that the allusion in this place, is made to the Lamb spoken of in *Isaiah*, rather than to the Paschal Lamb, or to the Lamb, that under the Jewish Law was offered daily for the sins of the people, it is difficult to discover——his only reason seems to be, that in admitting the reference to either of the two last, the notion of *sacrifice* is necessarily involved, and the

the grand object in maintaining the resemblance to a Lamb that was to be sheared, not slain, was to keep the *death* of Christ out of view as much possible——But of the manner, in which Scripture is here used to support a particular hypothesis, we shall be better able to form a right judgment, when it appears, 1st, that the reference in John is *not* made to Isaiah, and 2dly, that the Lamb in Isaiah *is* considered as a Lamb to be *slain*——the latter is evident, not only from the entire context, but from the very words of Isaiah, which describe the person spoken of (liii. 7) to be "brought as a Lamb to the *slaughter*;" so that one cannot but wonder at the pains taken to force the application to this passage of Isaiah, and still more at the peremptory assertion that the Lamb here spoken of, was a Lamb to be sheared only——it is true indeed, it is subjoined, *and as a sheep before her* SHEARERS *is dumb:* but if Mr. Wakefield's remark on Acts viii. 32, in which he contends that the word translated *shearer* should have been rendered *slayer*, be a just one, the objection vanishes at once——retaining however, the clause as it stands in the present version, that which follows, *so he openeth not his mouth*, clearly explains, that the character intended to be conveyed by the Prophet, in the whole of this figurative representation, was that of a meek and uncomplaining resignation, to suffering and death—and this also shews us, that this passage could not have been the *one immediately* referred to by John, because in it the Lamb is introduced but *incidentally*, and as furnishing the only adequate resemblance to that character, which was the primary object of the Prophet's contemplation: whereas, in the Baptist's declaration, that Jesus was THE *Lamb of God, that taketh away the sins of the world*, the reference must naturally be to a Lamb before described, and understood, as possessed of some similar or corresponding virtue, such as St. Peter alludes to when he says (1 Peter i. 18. 19.) *Ye were* REDEEMED.....*with the precious blood of Christ, as of a Lamb without blemish*—in which an allusion is evidently made to a Lamb, whose *blood*, under the Jewish

Law, bore analogy to that of Christ—that is, either to the Paschal Lamb, by the sprinkling of whose blood, the Israelites had been delivered from destruction; or to the Lamb, that was daily sacrificed for the sins of the people, and which was bought with that half shekel, which all the Jews yearly paid, εις λυτρον της ψυχης αυτων, εξιλασασθαι περι των ψυχων αυτων—*as the price of redemption of their Lives, to make an atonement for them* (Exod. xxx. 12. 14. 16.): with a view to which it is, that St. Peter most probably uses the expressions, *Ye were not redeemed with Silver and Gold....but with the precious blood of Christ, as of a Lamb, &c.* i. e. it is not by a Lamb purchased with Silver and Gold that you have been redeemed, but by Christ, that truly spotless Lamb, which the former was intended to prefigure, and who by shedding his blood, has effectually redeemed you from the consequences of your sins; or, as the Baptist had before described him, *the Lamb of God that taketh away the sins of the world;* and, as St. John, who records these expressions of the Baptist, again speaks of him in the Apocalypse, (v. 9) the *Lamb* which had been SLAIN, *and by its Blood* REDEEMED *men out of every kindred and tongue and people and nation*, or in other words, *that had taken away the sins of the world.*——The author indeed admits, what it was impossible for him to deny, that in the Apocalypse, Christ "*is* spoken of as a Lamb that was *slain*:" but then he says, that "he is not spoken of as a *vicarious* sacrifice, for the Jews had *no* sacrifices of that nature" (vol. 2. p. 789)—be it so, for the present—it is clear however, that the Lamb, to which the allusion is made in the figurative representations of Christ in the New Testament, is a Lamb that was *slain* and *sacrificed*—and that nothing, but the prejudices arising from a favourite hypothesis, could have led this writer to contend against a truth so notorious, and upon grounds so frivolous.

PAGE 33. NOTE 26.—The word ιλασμος, translated *propitiation*, occurs in the New Testament, but in the two passages here

here quoted—its true force however is obvious, since as appears from the application of the words ιλασμος, ιλασκομαι, εξιλασκομαι, by the Seventy in the Old Testament, it corresponds to the Hebrew word כפר, and therefore implies, *the making atonement, and thereby effecting a reconciliation with*, or *propitiating the Deity*——the Greek translation of Ezekiel (xliv. 29) has made it synonimous with חטאת, a *sin offering*—and thus, H. Taylor (*B. Mord.* p. 808) asserts, the word should be here translated——but it is curious to remark, that this writer has been so far led away by a desire to maintain the system he has adopted, that in two pages after, he goes on to shew that *no one* circumstance belonging to the sin-offering, is to be found in the sacrifice of Christ ——as producing indeed "the *effect* of the sin-offerings, remission of sins," he concludes it may be *so called*, though possessing no one ingredient that enters into the composition of a sin-offering——his radical error on the scripture use of the word *reconciliation*, (which has been already examined) prevented him from admitting the term *propitiation*, or *propitiatory* sacrifice—*sin-offering*, he therefore substitutes, and then endeavours to fritter this away——it deserves to be noticed, that even Sykes, whose attachment to the orthodox opinions will not be suspected to have much biassed his judgment on this subject, considers εξιλασκεσθαι to be correspondent to כפר, and explains both by the words *expiate*, *atone*, *propitiate*, "whatever the means were, he adds, by which this was to be done"——*Essay on Sacrifices*—pp. 132. 135.

In Rom. iii. 25. ιλαστηριον is translated in the same sense with ιλασμος, *a propitiation* or *propitiatory offering*, θυμα or ιερειον being understood as its substantive; and although it be true, as Krebsius observes, that the Seventy always apply this term to the *Mercy-Seat*, or covering of the ark, yet strong arguments appear in favour of the present translation——see *Schleusner* on the word—also *Josephus*, as referred to by *Krebsius* and *Marsh*, *Primate Newcome's Translation of the New*

New Testament ——*Veysie, Bampt. Lect.* pp. 219. 220. 221. has well enumerated its various significations.

PAGE 33. NOTE 27.—Isai. liii. 5—8. Mat. xx. 28. xxvi. 28. Mark x. 45. Acts viii. 32. 33. Rom. iii. 24. 25. iv. 25. v. 6—10. 1 Cor. v. 7. xv. 3. 2 Cor. v. 21. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6. Heb. i. 3. ii. 17. ix. 12—28. x. 10. 14. 18. 1 Pet. i. 18. 1 Joh. iv. 10. Rev. v. 9—12. xiii. 8.——all which, and several other passages, speak of the death of Christ, in the same sacrificial terms, as had been applied to the sin-offerings of old——so that they, who would reject the notion of Christ's death, as a true and real sacrifice for sin, must refine away the natural and direct meaning of all these passages—or in other words, they must new model the entire tenor of scripture language, before they can accomplish their point——Dr. Priestley indeed, although he professes (*Theol. Rep.* vol. 1. p. 125) to collect "ALL the texts, in which Christ is represented as a sacrifice either expressly or by plain reference," has not been able to find *so many* to this purpose, as have been here referred to—after the most careful research, he could discover but a *very few*; and of these he remarks, that "the greater part are from one Epistle, which is allowed in other respects to abound with the strongest figures, metaphors, and allegories:"—and these being rejected, "the rest he says are too few to bear the very great stress, that has been laid upon them:"—and thus they are all discarded with one sweeping remark, that they carry with them the air of figure, and that had Christ's death been considered, as the intended antitype of the sacrifices under the law, this would have been asserted in the fullest manner, and would have been more frequently referred to.——This furnishes an instance, of the most expeditious, and effectual method, of evading the authority of scripture——first, overlook a considerable majority, and particularly

cularly of the strongest texts, that go to support the doctrine you oppose—then assert, that of the remainder, a large proportion belongs to a particular writer, whom you think proper to charge with metaphor, allegory, &c. &c.—then object to the reſidue, as too few on which to rest any doctrine of importance—but lest even these might give some trouble in the examination, explode them at once with the cry of figure, &c. &c.——This is the treatment, that scripture too frequently receives, from those who choose to call themselves rational and enlightened Commentators.

There are two texts however, on which Dr. Priestley *has* thought fit to bestow some critical attention, for the purpose of shewing, that they are not entitled to rank even with those few, that he has enumerated as bearing a plausible resemblance to the doctrine in question——from his reasoning on these, we shall be able to judge, what the candour and justness of his criticisms on the others would have been, had he taken the trouble to produce them——the two texts are, Isai. liii. 10, *When thou shalt make his soul an offering for sin:* and 2 Cor. v. 21.—*He made him* SIN *for us, who knew no sin, that we might be made the righteousness of God in him*——against the first, he argues from the disagreement in the versions, which he says may lead us to suspect some corruption in our present copies of the Hebrew text—— our translation, he says, makes a change of person in the sentence—HE *hath put him to grief—when* THOU *shalt make his soul an offering for sin,* HE *shall see his seed,* &c.—in which, he adds, it agrees with no ancient version whatever——in the next place, he asserts, that the Syriac *alone* retains the *sense* of our translation, and at the same time remarks that *this* version of the Old Testament, is but of little authority——he then gives the reading of the clause, by the Seventy and the Arabic, *If ye offer a sacrifice for sin, your Soul shall see a long-lived offspring* ——he concludes with the Chaldee paraphrase of Jonathan, which is different from all —— and from the whole would draw this

this result, that the uncertainty as to the true reading of the original, must render the passage of no authority, (*Theol. Rep.* vol. 1. p. 127.)——But the real state of the case is widely different from this representation—for 1. our translation does *not* absolutely pronounce upon the change of person, so as to preclude an agreement with the ancient versions—2. the Syriac is *not* the only version that retains the *sense* of ours: the Vulgate, which Dr. P. has thought proper to omit, exactly corresponding in sense—3. the concurrence of the LXX and the Arabic is not a *joint* but a *single* testimony, inasmuch as the Arabic is known to be little more than a version of the LXX, (see *Bishop Lowth's Preliminary Dissert. to his Translation of Isaiah—and Walton's Polyglot Prolegom.* 15.—also *Kennicot's State of the Hebr. Text.* vol. 2. pp. 453, 454) and consequently can lend no farther support, than as verifying the reading of the LXX, *at the time when this version was made*—and that it does not even authenticate the reading of the LXX at an *early* day, may be collected from the *Prolegom. of Walton*, and *Kennicot's State of the Hebr. text*, as above referred to—4. The Chaldee paraphrase of Jonathan is remarkable (as Bishop Lowth states in his *Prelim. Dissert.*) " for a wordy allegorical explanation," so that an *exactness* of translation is not here to be expected ——and lastly, the apparent differences in the versions, may be explained by, and fairly reconciled to, the present reading of the Hebrew text.

These several points will be best explained, by beginning with the last——the state of the Hebrew text, as it stands in all our present bibles, at least in such of them as I have consulted, viz. Walton's Polyglot, Michaelis, Houbigant, Kennicot, Doederlein, &c. and scarcely undergoing any variation however minute, from the prodigious variety of copies examined by Kennicot and De Rossi, is as follows:—אם תשים אשם נפשו יראה זרע יאריך ימים—now these words, as they stand, manifestly admit of a two-fold translation,

tion, according as the word תשים is considered to be of the *third person feminine, or the second person masculine*,—viz. *when* THOU *shalt make his soul an offering for sin*, or *when* HIS SOUL *shall make an offering for sin*——and though, with Ludovicus de Dieu, our present translation of the Bible has followed the former in the *text*, yet has it with Cocceius, Montanus, Junius and Tremellius, Castellio, and almost every other learned expositor of the Bible, retained the latter, inserting it in the *margin*, as may be seen in any of our common Bibles —it deserves also to be remarked, that in the old editions of our English Bible (see *Matthewe's*, *Cranmer's* or the *Great Bible*, and *Taverner's*—see also the Bibles in the time of Elizabeth, viz. the *Geneva* and *Bishop's* Bibles—see all in short that preceded *James's* translation) this latter reading is the only one that is given; and it should be observed, (see *Newcome's Historic. View*, p. 105) that one of the rules prescribed to the translators employed in the last version, which is the one now in use, was "that where a Hebrew or Greek word admitted of *two proper senses*, one should be expressed in the context, and the other in the margin"——so that Dr. P. must have glanced his eye, most cursorily indeed, upon our English translation, when he charges it so peremptorily with the abrupt change of person.——Again, this very translation, which, beside the older expositors above referred to, has the support of Vitringa and Bishop Lowth, and is perfectly consistent with the most accurate and grammatical rendering of the passage in question, agrees sufficiently with the *ancient* versions——in *sense* there is no difference, and whatever variation there is in the *expression*, may be satisfactorily accounted for from a farther examination of the original——thus in the Vulgate it is rendered, *When he shall make his soul an offering for sin, he shall see*, &c.—and in the Syriac, the penalty of *sin is laid upon his soul*, (i.e. in other words, his soul is made an offering for sin) *that he might see*, &c.—now the first is a literal translation of the Hebrew, if only instead of תשים be read ישׂים, which we may readily suppose some copies of the Hebrew to have done, without introducing

troducing the smallest uncertainty into the text——the second will also be found a literal version, if for תשים be read תשם, which may be taken passively, *shall be made*—now it appears from Kennicot's various readings, that one MS supports this reading—but there is a remark made by Houbigant, and which has been overlooked both by Bishop Lowth, and the Commentator on Isaiah who has succeeded him, (Mr. Dodson) that seems to deserve considerable notice—the word, he says, should be תשם, in the passive voice—for that, as Morinus observes, the Jews, before the vowel points were introduced, were used to mark the passive by the letter י interposed—and that here, this Chaldaism had been allowed to remain by the transcriber—see Houbigant in locum——again, with respect to the LXX version of this passage, (for as to the *Arabic*, it need not be taken into account, for the reasons before stated) the difference between it and the last mentioned translation is not so great, as on the first view might appear—it is true the reading of the LXX, as given in our Polyglot, is εαν δωτε, *if ye offer:* but it is remarked by Bishop Lowth, that some copies of the LXX read δωται, *shall be offered;* which agrees exactly with the Syriac——indeed, as Mr. Dodson very properly observes, δωται may be considered the true reading of the LXX, not only on the authority of *Clemens R.* and *Justin*, who read it so; but also from the custom, which prevails in Greek MSS. of writing ε instead of αι—this practice is noticed by Walton, in his edition of *Clem. R.* (p. 142) on the words προτρεπετε ημας επ' αυτω, and is well known to all, who are conversant in Greek MSS. as obtaining not only at the termination of words, as in the instance taken from *Clemens*, but in all parts of the word indifferently——this reading is likewise approved, as Mr. Dodson has remarked, by Capellus: (*Crit. Sac.* 529. 530) ——thus far then, (and this it is to be noted is the most important clause in the passage) the disagreement between the LXX and the other ancient versions is done away—that it differs both from them, and the Hebrew text, in some other

parts

parts of the sentence, must be allowed; but that from an extensive collation of the several MSS. (which has now happily been at length undertaken) even these differences may yet be removed, there is much reason to expect——the confirmation of the present reading of the LXX by the Arabic version, is by no means an argument against this; as that version is not above 900 years old, and may therefore have been derived from copies of the LXX, not the most perfect—besides, it deserves to be remarked, that Bishop Lowth (*Prelim. Diss.*) pronounces the LXX version of *Isaiah*, to be inferior to that of any other book in the Old Testament—and in addition to this, to have come down to us in a condition exceedingly incorrect——Upon the whole then, since the present state of the Hebrew text has been shewn to agree with the Syriac, the Vulgate, (both of which, it should be noted, were taken from the Hebrew—one in the first, the other in the fourth, century) our English translation, and in a material part even with the LXX, we may judge, with what fairness, Dr. Priestley's rejection of the present text, on the ground of the disagreement of the translations with it and with each other, has been conducted :—his omission of the Vulgate—his overlooking the marginal translation of our present, and the text of our older English Bibles, and pronouncing peremptorily on their contents in opposition to both—his stating the Arabic as a *distinct* testimony, concurring with the LXX—and his assertion, that the Syriac version of the Old Testament is *confessed to be* of little authority, when the direct contrary is the fact, it being esteemed by all biblical scholars as of the very highest—and all this done to darken and discard a part of holy writ—cannot but excite some doubt, as to the knowledge, or the candour, of the critic.——With respect to the *Syriac* version, Bishop Lowth, in his *Prelim. Dissert.* thus expresses himself——after describing the Chaldee paraphrase of Jonathan, which he states to have been made about or before the time of our Saviour, he says, " the Syriac stands next in order of time

but is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining, the Hebrew text—it is a *close* translation of the Hebrew, into a language of *near affinity* to it—it is supposed to have been made as early as the *first century*:"—Doctor Kennicot also (*State of the Hebr. text*, vol. 2. p. 355) speaks in the strongest terms of this version, "which he says, being *very literal* and *very ancient*, is of *inestimable value*:"—he concludes it to have been "made about the end of the first century, and that it might consequently have been made from Hebrew MSS. almost as old as those, which were before translated into Greek"—and he of course relies on it, for many of the most ancient and valuable readings—in this high estimate of the Syriac version, these great critics but coincide with the suffrages of Pocock, Walton, and all the most learned and profound Hebrew scholars, who in general ascribe it to the Apostolic age (see *Pocock. pref. to Micah.* and *Walton's Prolegom.* 13)—— DR. PRIESTLEY however *has said*, that "*it is confessed to be of little authority*"——I have dwelt much too long upon this point—but it is of importance that it should be well understood, what reliance is to be placed on the *knowledge*, and what credit to be given to the *assertions*, of a writer, whose theological opinions have obtained no small degree of circulation in the sister kingdom, and whose confident assumption of critical superiority, and loud complaints against the alleged backwardness of divines of the established church in biblical investigation, might draw the unwary reader into an implicit admission of his gratuitous positions.

I come now to examine his objections against the second text—*He made him* SIN *for us, who knew no sin, that we might be made the righteousness of God in him*——in this passage, the word αμαρτια, which is translated SIN, is considered by Hammond, Le Clerc, Whitby, and every respectable Commentator, to mean a *sin offering*, or *sacrifice for sin*—it is so translated expressly by Primate Newcome, in his new Version —that

—that this is the true meaning of the word, will readily be admitted, when it is considered that this is the application of it in the Hebrew idiom; and that Jews translating their own language into Greek, would give to the latter, the force of the corresponding words in the former—and that they *have* done so, is evident from the use of the word through the entire of the Greek version of the *Old* Testament, to which the Apostles, when speaking in Greek, would naturally have adhered—— Dr. Middleton, in his answer to Dr. Bentley, remarks, that "the whole New Testament is written in a language peculiar to the Jews; and that the idiom is Hebrew or Syriac, though the words be Greek:"——the justice of this observation, as applying particularly to the expression in the present text, is evinced in numerous instances, adduced by Hammond and Whitby, in locum——and to this very text, the passage from Isaiah, which has just been discussed, bears an exact correspondence—for as in that, *his soul*, or life, was to *be made* חטאת, αμαρτια, or as the LXX render it, περι αμαρτιας, *a sin offering*, (in reference probably to the very words in which passage it is, that our Saviour declares Matt. xx. 28. that he gave την ψυχην αυτου λυτρον αντι πολλων, or as Saint Paul afterwards expresses it, 1 Tim. ii. 6. αντιλυτρον υπερ παντων,) so here Christ is said to have been made αμαρτια, a *sin offering*; and *for us*, as it *must* have been from what is immediately after added, that HE *knew no sin*——for the exact coincidence between these passages, Vitringa (Isai. liii. 10) deserves particularly to be consulted—among other valuable observations, he shews, that περι αμαρτιας—υπερ αμαρτιας—and αμαρτια, are all used by the Greek writers, among the Jews, in the same sense—— several decisive instances of this in the New Testament, are pointed out by Schleusner, on the word αμαρτια.——— Now from this plain and direct sense of the passage in 2 Cor. supported by the known use of the word αμαρτια in scripture language, and maintained by the ablest Commentators on scripture, Dr. Priestley thinks proper to turn away,

and

and to seek in a passage of Romans (viii. 3.) to which this by no means necessarily refers, a new explanation, which better suits his theory, and which, as usual with him, substitutes a figurative, in place of the obvious, and literal sense——thus, because in Romans, God is said to have *sent his Son in the likeness of sinful flesh*, εν ομοιωματι σαρκος αμαρτιας, he would infer, that when in 2 Cor. God is said to have *made him sin*, it is merely meant that God had *made him in the likeness of sinful flesh*—nor is he content with this unwarrantable departure from the language of the text, but he would also insinuate (*Th. Rep.* vol. 1. p. 128) that the words περι αμαρτιας, which occur in the text in Romans, and which, we have already remarked, are commonly used in scripture language for a *sin offering*, and are so rendered in this place by Primate Newcome, merely imply *for us*, availing himself of our present version which translates the words *for sin* —— such vague and uncritical expositions of scripture, may serve any purpose, but the cause of truth—I have already dwelt longer upon them than they deserve—and shall now dismiss them without farther remark.

PAGE 33. NOTE 28.—The word καταλλαγη, which is here translated *atonement*, it is remarked by Sykes, (*On Redemp.* pp. 56. 201.) and H. Taylor, (*B. Mord.* p. 807.) and others who oppose the received doctrine of the atonement, should not have been so rendered, but should have been translated *reconciliation*——the justice of this remark I do not scruple to admit—the use of the verb and participle in the former verse, seems to require this translation—and this being the single passage in the New Testament, in which it is so rendered, being elsewhere uniformly translated *reconciling* or *reconciliation*, (ch. xi. 15.—2 Cor. v. 18. 19) and being no where used by the LXX in speaking of the legal atonements, and moreover there being an actual impropriety in

in the expression, WE *have* RECEIVED *the atonement*, I feel no difficulty in adopting this correction——but whilst I agree with these writers, in the use of the word *reconciliation* in this passage, I differ from them entirely in the inference they would derive from it—their notion of reconciliation altogether excludes the idea of propitiation and atonement, as may be seen in note 20, p. 132, whereas *by these*, it is manifest both from the reason of the thing and the express language of scripture, *reconciliation* is alone to be effected, as is proved in the same note——It deserves also to be observed, that though the word *atonement* is not used in our version of the New Testament, except in the single instance already referred to, yet in the original, the same, or words derived from the same root, with that which the LXX commonly use when speaking of the legal atonement, are not infrequently employed in treating of the death of Christ——thus ιλασκομαι and εξιλασκομαι, which signify to *appease* or *make propitious*, are almost always used by the LXX for כפר, which by translators is sometimes rendered to *make atonement for*, and sometimes to *reconcile*—and in Hebrews ii. 17. we find it said of our Lord, that he was *a merciful and faithful high Priest, to make reconciliation for* (εις το ιλασκεσθαι) *the sins of the people*—and again, he is twice in 1 John, entitled ιλασμος, *a propitiation*, &c. see note 26, p. 140—now in all these, the word *atonement* might with propriety have been used; and as our *reconciliation* to God, was the effect of the *atonement* made by Christ's death, words which denote the former simply, as καταλλαγη, and words derived from the same root, may when applied to the sacrifice of Christ, be not unfitly expressed by the latter, as containing in them its full import.

PAGE 33. NOTE 29.—I have here adopted the very words of Dr. Priestley himself (*Theol. Rep.* vol. 1. 123)—Dr. Priestley however, is far from admitting the death of Christ

Christ, to be of the nature of a *sin-offering*—that it is but *compared* in *figure* to that species of sacrifice, is all that he thinks proper to concede——H. Taylor *(Ben. Mord.* p. 811—821*)* contends strenuously, and certainly with as much ingenuity as the case will admit, in support of the same point ——what has been urged, in note 27, upon this head, will however I trust be found sufficient—at all events, it furnishes a direct reply, to an argument used by the former of these writers, *(Theol. Rep.* vol. 1. pp. 128. 129*)* in which, for the purpose of proving that the " death of Christ was no proper sacrifice for sin, or the antitype of the Jewish sacrifices," he maintains, that " though the death of Christ is frequently mentioned or alluded to by the Prophets, it is *never* spoken of as a *sin-offering*"—and to establish this position, he relies principally on his interpretation of Isai. liii. 10, which has been fully examined and refuted in the aforementioned note.

PAGE 34. NOTE 30.—Dr. Priestley's remarks on this subject deserve to be attended to, as they furnish a striking specimen of the metaphysical ingenuity, with which the *rational* expositors of the present day, are able to extricate themselves, from the shackles of scripture language —— Christ being frequently said in scripture to have *died* FOR *us*, he tells us that this is to be interpreted, dying *on our account*, or *for our benefit*—" or if, he adds, when rigorously interpreted, it should be found that if Christ had not died, *we* must have died, it is still however only *consequentially* so, and by no means *properly and directly* so, as a *substitute* for us—for if in consequence of Christ's not having been sent to instruct and reform the world, mankind had continued unreformed; and the necessary consequence of Christ's coming, was his death, by whatever means and in whatever manner it was brought about: it is plain, that there was in fact, no other alterna-

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tive but his death or ours; how natural then was it, especially to writers accustomed to the strong figurative expression of the East, to say that he died IN OUR STEAD, without meaning it in a strict and proper sense?"—*Hist. of Cor.* vol. i. p. 199——here then we see, that had the sacred writers every where represented Christ, as dying *in our stead*, yet it would have amounted to no more, than dying *on our account*, or *for our benefit*, just as under the present form of expression——and thus Dr. Priestley has proved to us, that *no* form of expression whatever, would be proof against the species of criticism, which he has thought proper to employ: for it must be remembered, that the *want* of this very phrase, *dying in our stead*, has been urged as a main argument, against the notion of a strict propitiatory sacrifice in the death of Christ——to attempt to prove then, in opposition to those who use this argument, that when Christ is said in scripture to have died *for* us, it is meant that he died *instead of* us, must be in this writer's opinion a waste of time: since when this is accomplished, we are in his judgment only where we set out——as however there have been some, who not possessing Dr. Priestley's metaphysical powers, have thought this acceptation of the word *for*, conclusive in favour of the received doctrine of atonement, and have therefore taken much pains to oppose it, I will hope to be excused, if I deem it necessary to reply to these writers.

Dr. Sykes, in his *Essay on Redemption*—and H. Taylor, *Ben Mord.* pp. 786. 787. have most minutely examined all the passages in the New Testament, in which the preposition *for* is introduced—and the result of their examination is, that in all those passages, which speak of Christ, as having given himself *for* us, *for* our sins, having died *for* us, &c; the word *for* must be considered as *on account of*, *for the benefit of*, and not *instead of*——the ground, on which this conclusion is drawn, as stated by the latter, is this—that "if the true doctrine be, that these things were done *upon our account*, or *for*

our advantage, the word *for* will have the same sense in all the texts—but if the true doctrine be, that they were done *instead of;* the sense of the word will not be the same in the different texts"——but surely this furnishes no good reason, for deciding in favour of the former doctrine—the word *for*, or the Greek words αντι, υπερ, δια, περι, of which it is the translation, admitting of different senses, may of course be differently applied, according to the nature of the subject, and yet the *doctrine* remain unchanged——thus it might be perfectly proper to say, that Christ suffered *instead of us*, although it would be absurd to say, that he suffered *instead of our offences:* it is sufficient, if the different applications of the word carry a *consistent* meaning—to die *instead of us*, and to die *on account of our offences*, perfectly agree—but this change of the expression necessarily arises from the change of the subject——and accordingly, the same difficulty will be found to attach to the exposition proposed by these writers—since the word *for*, interpreted *on account of*, i. e. *for the benefit of*, cannot be applied in the same sense in all the texts——for, although dying *for our benefit* is perfectly intelligible, dying *for the benefit of our offences* is no less absurd than dying *instead of our offences*——the only inference that could with justice have been drawn by these writers is, that the word *for* does not *necessarily* imply substitution in *all* these passages, and that therefore it is not *sufficient* to lay a ground for the doctrine, which implies that substitution——but that, on the other hand, it is evident that it does *not* imply it in *any*, can by no means be contended—the word υπερ, being admitted to have that force frequently in its common application—as may be seen in *Plato Conviv.* p. 1197, and again 1178—where αποθνησκειν υπερ, is manifestly used for dying in *stead*, or *place*, of another——That the Greeks were accustomed by this expression to imply a *vicarious death*, Raphelius on Rom. v. 8. directly asserts; and produces several indisputable instances from Xenophon, in which υπερ and αντι have the force of substitution——in like manner,

2 Sam.

2 Sam. xviii. 33, when David saith concerning Absalom, τις δωη τον θανατον μου αντι σου, there is clearly expressed David's wish, that *his* death had gone *instead* of Absalom's——but indeed this force of the word neither can be, nor is denied by the writers alluded to——the actual application of the term then, in the several passages, in which Christ is said to have died for us, to have suffered for us, &c. is to be decided by the general language of scripture upon that subject—and if it appears from its uniform tenor, that Christ submitted himself to suffering and death, that thereby *we* might be saved from undergoing the punishment of our transgressions, will it not follow, that Christ's suffering stood in the place of ours, even though it might not be of the *same nature*, in any respect, with that which we were to have undergone.

PAGE 34. NOTE 31.—On the whole of this pretence of *figurative* applications, whereby H. Taylor, (*B. Mord.*) Dr. Priestley, and others endeavour to escape from the plain language of scripture, it may be worth while to notice a distinction, which has been judiciously suggested upon this subject, by Mr. Veysie (*Bampt. Lecture*, Sermon 5.)—"Figurative language, he says, does not arise from the real nature of the thing to which it is transferred, but only from the imagination of him who transfers it—thus a man who possesses the quality of courage in an eminent degree, is figuratively called a *lion;* not because the real nature of a lion belongs to him, but because the quality which characterizes this animal is possessed by him in an eminent degree: therefore the imagination conceives them as partakers of one common nature, and applies to them one common name ——now to suppose, that language, if it cannot be literally interpreted, must necessarily be of the figurative kind *here described*, that is, applied *only* by way of *allusion*, is erroneous; since there is also a species of language, usually called analogical,

which though not strictly *proper*, is far from being *merely figurative*—the terms being transferred from one thing to another, not because the things are *similar*, but because they are in *similar relations*—and the term thus transferred, he contends, is as truly significant of the *real* nature of the thing in the relation in which it stands, as it could be were it the primitive and proper word—with this species of language, he says, scripture abounds"——and indeed so it must; for if the one dispensation was really intended to be preparatory to the other, the parallelism of their parts, or their several analogies, must have been such, as necessarily to introduce the terms of the one, into the explanation of the other——of this Mr. V. gives numerous instances—I shall only adduce that, which immediately applies to the case before us: viz. that of " the death of Chrîst being called in the New Testament, a *sacrifice* and *sin-offering*——this, says he, is not as the Socinian hypothesis asserts, *figuratively*, or merely in allusion to the Jewish sacrifices, but *analogically*, because the death of Christ is to the Christian Church, what the sacrifices for sin were to the worshippers of the Tabernacle"—or perhaps it might be more correctly expressed, because the sacrifices for sin were *so appointed*, that they should be to the worshippers of the Tabernacle, what it had been ordained the death of Christ was to be to the Christian Church—" and accordingly, the language of the New Testament does not contain mere *figurative* allusions to the Jewish sacrifices, but ascribes a *real* and *immediate* efficacy to Christ's death, an efficacy *corresponding* to that, which was anciently produced by the legal sin-offerings"——this view of the matter will, I apprehend, be found to convey a complete answer, to all that has been said upon this subject, concerning *figure*, *allusion*, &c.

Indeed some distinction of this nature is absolutely necessary—for under the pretence of *figure*, we find those writers, who would reject the doctrine of atonement, endeavour to evade the force of texts of scripture, the plainest and

and most positive——thus Dr. Priestley (*Hist. of Cor.* vol. i. p. 214) asserts, that the death of Christ may be *called*, a *sacrifice for sin*, and a *ransom;* and also that Christ may in general *be said* to have *died in our stead*, and to have *borne our sins*—and that figurative language, *even stronger than this*, may be used by persons, who do not consider the death of Christ, *as having any immediate relation to the forgiveness of sins;* but believe only, that it was a necessary circumstance in the scheme of the gospel, and that this scheme was necessary to reform the world.——That however there are parts of scripture, which have proved too powerful, *even* for the figurative solutions of the Historian of the Corruptions of Christianity, may be inferred from this remarkable concession—" in this then let us acquiesce, not doubting but that, *though not perhaps at present*, we shall in time be able, without any *effort or straining*, to explain all particular expressions in the apostolical epistles, &c." *Hist. of Cor.* vol. i. p. 279——here is a plain confession on the part of Dr. Priestley, that those enlightened theories, in which he and his followers exult so highly, are wrought out of scripture only by *effort* and *straining*—and that all the powers of this polemic Procrustes, have been exerted to adjust the apostolic stature to certain pre-ordained dimensions, and in some cases exerted in vain.

Page 34. Note 32.—These several arguments are urged at large, and with the utmost force of which they are capable, in the 7th Letter of *Ben Mordecai's Apology* by H. Taylor——Dr. Priestley has also endeavoured to establish the same point, and by arguments not much dissimilar. *Theol. Rep.* vol. i. p. 121—136.

PAGE 34. NOTE 33.—This last argument is urged by H. Taylor *(Ben Mord.* pp. 784. 785. 797.) as applied particularly to the notion of *vicarious* sacrifice—but it is clear from the whole course of his reasoning, that he means it to apply to all sacrifice, of a nature properly *expiatory;* that is, in which by the suffering and death of the victim, the displeasure of God was averted from the person for whom it was offered, and the punishment due to his offence remitted, whether the suffering of the victim was supposed to be strictly of a *vicarious* nature or not.

Such a notion of sacrifice applied to the death of Christ, this writer ascribes to the engrafting of Heathenish notions on Jewish customs; whereby the language of the Jews came to be interpreted, by the customs and ceremonies of the Heathen philosophers, who had been converted to Christianity——whether this opinion be well founded, will appear from the examination of the origin of sacrifice, in the second of these discourses —but it is curious to remark, how Dr. Priestley and this author, whilst they agree in the result, differ in their means of arriving at it—this author traces the notion of sacrifice strictly *expiatory*, to heathen interpretation—Dr. Priestley on the contrary asserts, that the Heathens had *no* idea whatever of such sacrifice—he employs almost one entire essay in the *Theological Repository* (vol. 1. p. 400, &c.) in the proof, that in no nation ancient or modern, has such an idea ever existed: and as we have already seen, (note 5) pronounces it to be the unquestionable result of an historical examination of this subject, that *all*, whether Jews or Heathens, antient or modern, learned or unlearned, have been "equally strangers to the notion of expiatory sacrifice——equally destitute of *any thing like a doctrine of proper atonement;*"——to pass over, at present, this gross contradiction to all the records of antiquity, how shall we reconcile this gentleman to the other? or, which is of greater importance, how shall we reconcile him to himself?——for whilst in this place he maintains, that neither antient nor modern

dern Jews, ever conceived an idea of expiatory sacrifice, he contends in another, (p. 426) that this notion has arisen from the circumstance, of the simple religion of Christ, having been "entrusted to *such vessels*, as were the Apostles"—for, adds he, "the Apostles were Jews, and had to do with Jews, and consequently represented Christianity in a Jewish dress"—and this more particularly, "in the business of sacrifices:"——now, if the Jews had *no* notion whatever of expiatory sacrifice, it remains to be accounted for, how the clothing the christian doctrine of redemption in a *Jewish* dress, could have led to this notion—it is true, he adds, that over the *Jewish disguise*, which had been thrown on this doctrine *by the Apostles*, another was drawn by Christians——but if the Jewish dress bore *no* relation to a doctrine of atonement, then the Christian disguise is the only one—and thus the Christians have deliberately, without any foundation laid for them, *either by Heathens or Jews*, superinduced the notion of an expiatory sacrifice, on the simple doctrines of the Gospel: converting *figurative language*, into a *literal* exposition of *what was known never to have had a real existence!!!*

To leave however this region of contradictions, it may not be unimportant to enquire into the *facts*, which have been here alleged by Dr. Priestley—and it must be allowed, that he has crouded into this one Essay, as many assertions at variance with received opinion, as can easily be found, comprized in the same compass, on any subject whatever—— he has asserted, that no trace of *any scheme of atonement*, or of *any requisite for forgiveness save repentance and reformation*, is to be discovered either in the book of Job; or in the scriptures of the antient, or any writings of the modern Jews; or amongst the Heathen world, either ancient or modern——these assertions, as they relate to Job, and the religion of the Heathens, have been already examined; the former in note 23, the latter in note 5——an enquiry into his position, as it affects the Jews, with

with some farther particulars concerning the practices of the Heathen, will fully satisfy us, as to the degree of reliance to be placed on this writer's historical exactness.

With respect to the sentiments of the antient Jews, or in other words, the sense of the Old Testament upon the subject, that being the main question discussed in these discourses, especially the second, no enquiry need here be made: but if we examine the writings of the Jews of later times, we shall find, that they give the most direct contradiction to his assertions——he has quoted Maimonides, Nachmanides, Abarbanel, Buxtorf and Isaac Netto, and concludes with confidence, that among the modern Jews no notion has ever existed, "of any kind of mediation being necessary, to reconcile the claims of justice with those of mercy:"—or, as he elsewhere expresses it, of "any satisfaction beside repentance being necessary to the forgiveness of sin" (*Theol. Rep.* vol. 1. p. 409—411)——now in direct opposition to this, it is notorious, that the stated confession made by the Jews, in offering up the victim in sacrifice, concludes with these words, *let this* (the victim) *be my expiation*—(see the form of confession in *Maim. de Cult. Divin. de Veil.* pp. 152, 153.)—and this the Jewish writers directly interpret as meaning, "let the evils which in justice should have fallen on my head, light upon the head of the victim which I now offer:"——thus Baal Aruch says, that "wherever the expression, *let me be another's expiation*, is used, it is the same as if it had been said, *let me be put in his room, that I may bear his guilt*—and this again is equivalent to saying, *let this act whereby I take on me his transgression, obtain for him his pardon*"——in like manner, Solomon Jarchi (*Sanhedr.* ch. 2.) says, "*Let us be your expiation*, signifies, *let us be put in your place, that the evil which should have fallen upon you, may all light on us*"——and in the same way, Obadias de Bartenora, and other learned Jews explain this formula———Again, respecting the burnt-offerings, and sacrifices for sin, Nachmanides, on *Levit.* i. says,

says, that " it was right, that the offerer's own blood should be shed, and his body burnt—but that the Creator, in his mercy, hath accepted this victim from him, as a vicarious substitute (תמורה), and an atonement (כפר), that its blood should be poured out *instead* of his blood, and its life stand *in place* of his life"——R. Bechai also, on *Lev.* i. uses the very same language—Isaac Ben Arama, on *Leviticus*, likewise says, that " the offender, when he beholds the victim, on account of *his* sin, slain, skinned, cut in pieces, and burnt with fire upon the altar, should reflect, that thus *he* must have been treated, had not God in his clemency accepted *this expiation for his life*"—David de Pomis, in like manner, pronounces the victim, the *vicarious substitute* (תמורה) for the offerer—and Isaac Abarbanel affirms, in his preface to Levit. that " the offerer deserved, that his blood should be poured out, and his body burnt for his sins; but that God, in his clemency, accepted from him the victim as his *vicarious substitute* (תמורה), and *expiation* (כפר), whose blood was poured out *in place of his blood*, and its life given in *lieu of his life*."

I should weary the reader and myself, were I to adduce all the authorities on this point—many more may be found in *Outram De Sacrificiis*. p. 251—259: these however will probably satisfy most readers, as to the fairness of the representation which Dr. Priestley has given, of the notion entertained by modern Jews concerning the doctrine of atonement, and of their total ignorance of any satisfaction for sin, save only repentance and amendment——one thing there is in this review, that cannot but strike the reader, as it did me, with surprise——that is, that of the three writers of eminence among the Jewish Rabbis, whom Dr. Priestley has named, Maimonides, Abarbanel and Nachmanides, the two last, as is manifest from the passages already cited, maintain in direct terms the strict notion of atonment—and though Maimonides has not made

use of language equally explicit, yet on due examination it will appear, that he supplies a testimony by no means inconsistent with that notion——Dr. Priestley's method of managing the testimonies furnished by these writers, will throw considerable light upon his mode of reasoning from antient authors in support of his favourite theories——it will not then be time misemployed, to follow him somewhat more minutely through his examination of them.

He begins with stating, that Maimonides considered sacrifice to be merely an Heathen ceremony, adopted by the Divine Being into his own worship, for the gradual abolition of idolatry—this opinion, he says was opposed by R. Nachmanides, and defended by Abarbanel, who explains the nature of sacrifice, as offered by Adam and his children, in this manner—viz. "They burned the fat and the kidneys of the victims upon the altar, for their own inwards, being the seat" (not, as it is erroneously given in Theol. Rep. *as the seal*) "of their intentions and purposes; and the legs of the victims for their own hands and feet; and they sprinkled their blood, instead of their own blood and life, confessing that in the sight of God, the just judge of things, the blood of the offerers should be shed, and their bodies burnt for their sins—but that through the mercy of God, expiation was made for them by the victim being put in their place, by whose blood and life, the blood and life of the offerers were redeemed." (*Exordium Comment. in Levit. De Veil* pp. 291. 292)—— now it deserves to be noted, that Sykes, whose assistance Dr. Priestley has found of no small use, in his attempts upon the received doctrine of atonement, deemed the testimony of this Jewish writer, conveyed in the above form of expression, so decisive, that without hesitation he pronounces him to have held the notion of a *vicarious substitute*, in the strictest acceptation; (*Essay on Sacrifices*, pp. 121. 122.)—and that the sense of the Jewish Rabbis at large, is uniformly in favour of atonement by strict vicarious

rious substitution, he feels himself compelled to admit, by the overbearing force of their own declarations, although his argument would have derived much strength from an opposite conclusion: (ibid. pp. 149. 150. 157. 158.)——the same admission is made by the author of the *Scripture Account of Sacrifices*, (Append. pp. 17. 18.) notwithstanding it is equally repugnant to the principles of *his* theory——— But, after stating the passage last quoted, at full length, what is *Dr. Priestley's* remark?——that "*all this* is evidently *figurative*, the act of sacrificing being represented, as emblematical of the sentiments and language of the offerer:"—and the argument, by which he establishes this, is that "this writer *could never think*, that an animal could make proper satisfaction for sin," &c.——What then is Dr. Priestley's argument?——the modern Jews have never entertained an idea, of any expiation for sin save repentance only —*for* we are told by Abarbanel, that *expiation was made for the offerer by the victim being put in his place;* and by this he *did not* mean, that the animal made expiation for the sin of the sacrificer, because he *could never think* that an animal could make satisfaction for sin——Now might not this demonstration have been abridged to much advantage, and without endangering in any degree the force of the proof, by putting it in this manner?——Abarbanel *did* hold, that by the sacrifice of an animal, no expiation could be made for sin, *for* it is impossible that he *could* have thought otherwise.

Complete as this proof is in itself, Dr. Priestley however does not refuse us still farther confirmation of his interpretation of this writer's testimony—he tells us, that "he repeats the observation already quoted from him, in a more particular account of sacrifices for sins committed through ignorance, such as casual uncleanness, &c. in which no proper guilt could be contracted"—and that he also "considers sin-offerings as fines, or mulcts, by way of admonitions not to offend again" (*Theol. Rep.* v. 1. p. 410.)——now, as to the

former of these assertions, it is to be noted, that Abarbanel, in the passage referred to, is speaking of an error of the *High Priest*, which might be attended with the most fatal consequences by misleading the people, perhaps in some of the most essential points of their religion——and as the want of sufficient knowledge, or of due consideration, in him who was to expound the law, and to direct the people to what was right, must be considered as a degree of audacity highly criminal, for which he says the offender deserved to be punished with death, ignorance not being admissible in such a case as an excuse, *therefore* it was, that the sin-offering was required of him, " the mercy of God accepting the sacrifice of the animal in his stead, and appointing that in offering he should place his hands on the animal, to remind him that the victim was received as his (תמורת) vicarious substitute:" (*De Veil. Exord.* p. 313—317)—for the same reasons, he says, (p. 317) the same method was to be observed in the sin-offering of the *Sanhedrim;* and he adds also (p. 325) that " in the case of an error committed by a *private person*, whereby he had fallen into any *idolatrous* practice, the sin-offering appointed for him was to be of the same nature exactly, and the animal offered the same, as in the case of a similar error in the *High Priest* or the *Prince*—and for this reason, that although in all other offences, the criminality of the H. Priest or Prince exceeded that of a private individual, yet in this, all were equal—for the unity of the true God having been proclaimed to *all* the people, at Sinai, no one was excusable in his *ignorance* of this fundamental truth"—(N. B. Maimonides gives the same account of this matter—see *Maim. de Sacrif. De Veil.* p. 116. also *Moreh Nevochim* pp. 464. 465.)——Thus the crimes of ignorance, of which this writer speaks in the passages referred to, are evidently not of the nature represented by Dr. Priestley, namely casual and accidental lapses, in which no proper guilt could be contracted—and consequently his argument, which, from the application of the same form of sacrifice to these

these cases as to those in which guilt *did* exist, would infer, that in *none* was it the intention by the sacrifice to make expiation for transgression, must necessarily fall to the ground——had however Dr. Priestley taken the pains to make himself better acquainted with the works of the writer, whose authority he has cited in support of his opinion, he would never have risqued the observations just now alluded to——he would have found, that in the opinion of this, as well as of every other, Jewish writer of eminence, even those cases of defilement which were *involuntary*, such as leprosy, childbearing &c. uniformly implied an idea of *guilt*—— thus Abarbanel, speaking of the case of puerpery in the 12th chapter of Leviticus, says, that " without committing sin no one is ever exposed to suffering—that it is a principle with the Jewish Doctors, *that there is no pain without crime*, and that *therefore* the woman who had endured the pains of childbirth, was required to offer a piacular sacrifice"——and again, on the case of the Leper in the 14th chapter of Leviticus, the same writer remarks, that the sin-offering was enjoined, " because that the whole of the Mosaic religion being founded on this principle, that whatever befalls any human creature is the result of providential appointment, the leper must consider his malady, as a judicial infliction for some transgression"—— and this principle is so far extended by Maimonides, (*Moreh Nevochim*, p. 380) as to pronounce, that " even a pain so slight as that of a thorn wounding the hand and instantly extracted, must be ranked as a *penal* infliction by the Deity for some offence"—see also *Clavering Annot. in Maim. De Pœnitentia* pp. 141. 142—— other Jewish writers carry this matter farther—thus R. Bechai, on Levit. xii. 7, says that " the woman after childbirth is bound to bring a sin-offering, in expiation of that original taint, derived from the common mother of mankind, by whose transgression it was caused, that the procreation of the species was not like the production of the fruits of the earth, spontaneous and unmixed with sensual feelings"——

whether

whether these opinions of the Jewish Rabbis be absurd or otherwise, is a point with which I have no concern—the *fact*, that such were their opinions, is all I contend for—and this I think will satisfy us respecting the *competency* of Dr. Priestley, as an interpreter of their writings: when we find him thus arguing from the actual impossibility, that they *could* hold an opinion, which they themselves expressly assert they *did* hold, and maintaining the rectitude of his theory by their testimony, whilst he explains their testimony by the unquestionable rectitude of his theory——this is a species of Logic, and a mode of supplying authorities from antient writers, in which Dr. Priestley has been long exercised, as may abundantly appear, not only from several parts of these illustrations, but from the collection of very able and useful Tracts published by the Bishop of Rochester.

A few words more concerning the Rabbis——Dr. Priestley endeavours to insinuate, as we have seen p. 163, that Abarbanel "considers sin-offerings as fines or mulcts, by way of admonition not to offend again"——now whoever will take the trouble of consulting that writer himself, will find, that this *subordinate* end of sacrifice is mentioned by him, only in connection with offences of the slightest kind, and amounting at the most to the want of a sufficient caution, in guarding against the possibility of accidental defilement—when this want of caution has been on occasions, and in stations so important, as to render it a high crime and capital offence, as in the case of the High Priest, the expression used is, that the offender deserves to be *mulcted with death*, but that the victim is accepted in his stead &c. (*De Veil Abarb. Exord.* pp. 313. 315.)——whether then the sin-offering was intended to be considered by this writer *merely* as a fine, the reader will judge——indeed Dr. Priestley himself has already proved that it was not; inasmuch as he has asserted, that he has represented sacrifices for sin, as emblematical actions——now if they were solely emblematical actions,

tions, they cannot have been fines—and if they were solely fines, they cannot have been emblematical actions—but if the author, whilst he represented them as fines, considered them *likewise* as emblematical actions, then the circumstance of his having viewed them in the light of fines, is no proof that he might not *likewise* have considered them as strictly propitiatory——the introduction therefore of this remark by Dr. Priestley, is either superfluous or sophistical.

The observations applied to Abarbanel, extend with equal force to the opinions of Maimonides—for the former expressly asserts more than once, (*Exord. Comment. in Levit.* pp. 231. 235.) that he but repeats the sentiments of the latter, on the import of the sacrificial rites——nor will the assertion of Maimonides, (which has been much relied on by Sykes) viz. that " repentance expiates all transgressions," invalidate in any degree what has been here urged; for it is evident, that in the treatise on repentance, in which this position is found, he is speaking in reference to the Jewish institutions, and endeavouring to prove, from the peculiar condition of the Jews since the destruction of their temple, that repentance is the *only remaining* expedient for restoration to the divine favour——" *since* we have no longer a temple or altar, there remains no expiation for sins, but repentance only—and this will expiate all transgressions :" (*Maim. De Pœnit. Clavering.* p. 45.)———and with a view to the proving *its* sufficiency, now that sacrifice was no longer possible, and to prevent the Jews, who had been used to attribute to the sacrifice the principal efficacy in their reconciliation with God, from thinking lightly of that only species of homage and obedience which now remained, it seems to be, that both here, and in his *Moreh Nevochim*, p. 435. he endeavours to represent prayer and confession of sins, as at all times constituting a main part of the sacrificial service——but this by no means proves, that the sacrifice was not in his opinion expiatory, on the contrary it clearly manifests his belief that it

it *was ;* since it is only, *because* it was no longer possible for the Jews according to the Mosaic ordinances, that he considers it as laid aside—for if repentance and prayer were in themselves perfectly sufficient, then the reason assigned for the cessation of sacrifice, and the efficacy of repentance per se under the existing circumstances, would have been unmeaning——but this writer's notion of the efficacy of repentance and of the ceremonial rites, may be still better understood from the following remarks——speaking of the Scape-Goat, he says (*Moreh Nevochim* p. 494.) that " it was believed to pollute those that touched it, on account of the multitude of sins which it carried"—and of this goat he says again, (*De Pœnit.* pp. 44. 45.) that " it expiated all the sins recounted in the Law—of whatever kind, with regard to him who had repented of those sins—but that with respect to him who had *not* repented, it expiated only those of a lighter sort"—and those sins of a lighter sort, he defines to be all those transgressions of the Law, against which *excision* is not denounced—so that, according to this writer, there were cases, and those not a few, in which repentance was not *necessary* to expiation—and again, that it was not in itself *sufficient* for expiation, he clearly admits, not only from his general notion of sacrifices throughout his works, but from his express declarations on this subject—he says, that with respect to certain offences, " neither repentance, nor the day of expiation," (which he places on the same ground with repentance as to its expiatory virtue) " have their expiatory effect, unless chastisement be inflicted to *perfect the expiation*"—and in one case, he adds, that " neither repentance followed by uniform obedience, nor the day of expiation, nor the chastisement inflicted, can effect the expiation, nor can the expiation be completed but by the death of the offender"—(*De Pœnit.* pp. 46. 47.)

The reader may now be able to form a judgment, whether the doctrines of the Jewish Rabbis really support Dr. Priestley's

ley's position, that amongst the modern Jews no notion of any scheme of sacrificial atonement, or of any requisite for forgiveness save repentance and reformation, has been found to have had existence—and I must again remind him of the way, in which the authorities of the Jewish writers have been managed by Dr. Priestley, so as to draw from them a testimony apparently in his favour——the whole tribe of Rabbinical authors, who have, as we have seen, in the most explicit terms avowed the doctrine of atonement, in the strictest sense of the word, are passed over without mention, save only Nachmanides, who is but transiently *named*, whilst his declarations on this subject, being directly adverse, are totally suppressed; —Maimonides, and Abarbanel indeed, are adduced in evidence —but how little to Dr. Priestley's purpose, and in how mutilated and partial a shape, I have endeavoured to evince—— These writers standing in the foremost rank of the Rabbinical teachers, as learned and liberal expositors of the Jewish law, could not but feel the futility of the sacrificial system, unexplained by that great sacrifice, which, as Jews, they must necessarily have rejected—hence arises their theory of the human origin of sacrifice; and hence their occasional *seeming* departure from the principles of the sacrificial worship, maintained by other Rabbis, and adopted also by themselves, in the general course of their writings——from these parts of their works, which seem to be no more than philosophical struggles, to colour to the eye of reason the inconsistencies of an existing doctrine, has Dr. Priestley sought support for an assertion, which is in open contradiction, not only to the testimony of every other Rabbinical writer, but to the express language of these very writers themselves.

But Dr. Priestley is not contented with forcing upon these more remote authors a language, which they never used, but he endeavours to extract from those of later date, a testimony to the same purport, in direct opposition to their own explicit assertions——thus, in Buxtorf's account of the ceremony

observed by the modern Jews, of killing a cock, on the preparation for the day of expiation, he thinks he finds additional support for his position, that amongst the *modern* Jews, no idea of a strict propitiatory atonement has been known to exist —— now, as to Dr. Priestley's representation of Buxtorf I cannot oppose a more satisfactory authority than that of Buxtorf himself, I shall quote the passage as given in that writer; and that no pretence of misrepresentation may remain, I give it untinged by the medium of a translation—— Quilibet postea paterfamilias, cum gallo præ manibus, in medium primus prodit, et ex Psalmis Davidis ait; *Sedentes in tenebris* &c.—item, *Si ei adsit Angelus interpres, unus de mille, qui illi resipiscentiam exponat, tunc miserebitur ejus, et dicet,* REDIME EUM, NE DESCENDAT IN FOSSAM: INVENI ENIM EXPIATIONEM (gallum nempe gallinaceum, qui peccata mea expiabit.) Deinde expiationem aggreditur, et capiti suo gallum ter allidit, singulosque ictus his vocibus prosequitur, זה חליפתי זה תחתי זה כפרתי זה התרנגול ילך למיתה ואני אלך לחיים טובים עם כל ישראל אמן—*Hic Gallus sit* PERMUTATIO PRO ME, *hic* IN LOCUM MEUM SUCCEDAT, *hic sit* EXPIATIO PRO ME, *huic gallo mors afferetur, mihi vero et toti Israeli vita fortunata. Amen.* Hoc ille ter ex ordine facit, pro se, sc. pro filiis suis, et pro peregrinis qui apud illum sunt, uti Summus Sacerdos in vet. test. expiationem quoque fecit——Gallo deinde imponens manus, ut in sacrificiis olim, eum statim mactat, cutemque ad collum ei primum contrahit et constringit, et secum reputat, se, qui *præfocetur aut stranguletur*, dignum esse: hunc autem gallum IN SUUM LOCUM SUBSTITUERE et offerre; cultello postea jugulum resolvit, iterum animo secum perpendens, semetipsum, qui *gladio plectatur*, dignum esse; et confestim illum vi e manibus in terram projicit, ut denotet, se dignum esse, qui *lapidibus obruatur:* postremo illum assat, ut hoc facto designet, se dignum esse, qui *igne* vitam finiat: et ita quatuor hæc mortis genera, *pro* Judæis gallus sustinere debet. Intestina vulgo supra domus tectum jaciunt —— alii dicunt id fieri, quia quum

peccata

peccata internum quid potius quam externum sint, ideo galli intestinis *peccata hærere:* corvos itaque advenire, et cum Judæorum peccatis in desertum avolare debere, ut hircus in vet. test. cum populi peccatis in desertum aufugiebat—alii aliam reddunt causam———causa autem, cur *gallo* potius quam alio animante utantur, hæc est, quia vir ebraice גבר *Gebher* appellatur. Jam si *Gebher* peccaverit, *Gebher* etiam peccati PÆNAM SUSTINERE debet—Quia vero gravior esset pœna, quàm ut illam subire possent Judæi, gallum gallinaceum, qui Talmudicâ seu Babyloniâ dialecto גבר *Gebher* appellatur, in locum suum substituunt, et ita justitiæ Dei *satisfit;* quia quum גבר *Gebher* peccaverit, גבר *Gebher* etiam, i. e. Gallus gallinaceus plectitur.—*Synagoga Judaica.* ed. 4. p. 509—512———I leave this extract, without comment, to confront Dr. Priestley's representation of it—viz. that it indicates nothing of the strict notion of atonement: (*Theol. Rep.* vol. 1. p. 410. 411.)—he adds indeed, for the purpose of confirming his account of this passage, that this cock is afterwards eaten, as if thence to infer, that the offerers could not consider the animal as a real substitute for them, in respect to their sins and their punishment; and yet Buxtorf expressly asserts, that when it had been the custom to distribute amongst the poor, the animals slain in the manner above described, it created much murmuring; the poor recoiling with horror from the gift, saying that they were required to eat *the sins* of the rich—and that the rich offerers were therefore obliged to bestow their charitable donations on the poor in money, to the amount of the value of their offering—and " thus having *redeemed* the offering from God, by its equivalent in money, they then feasted upon it" (*Syn. Jud.* pp. 515. 516.)———again, Dr. Priestley insinuates, that the Jews could not consider this offering as a strict expiation, because that " when they themselves die, they pray that their own deaths may be considered as an expiation or satisfaction for their sins"———Dr. Priestley does not recollect, that the atonement made at the day of expiation, extended only to the sins of the past year—and that

those which were committed after that day, must remain unexpiated until the day of expiation in the succeeding year—— the dying person had consequently to account for all the sins committed since the last preceding day of expiation—and as every natural ill was deemed by the Jews a penal infliction for sin, death was consequently viewed by them in the same light, and in the highest degree; and therefore it was reasonable, that they should hope from it a full atonement, and satisfaction for their transgressions.

Thus we see, that even the authorities quoted by Dr. Priestley, as supporting his theories, are found to be in direct contradiction to them—and from this, and the numerous other instances, of his misrepresentation of antient writers, which may be found in the course of these remarks, we may learn a useful lesson, respecting his reports of authors, in those voluminous writings, in which he has laboured to convert the religion of Christ into a system of Heathen morality—I have, for this purpose, been thus copious on his representations of the opinions of the modern Jews; and without dwelling longer on this point, or adverting to Isaac Netto, who happened in a *very good Sermon* to speak with confidence of the mercy of God, without hinting any thing of mediation as necessary to satisfy his justice, (*Theol. Rep.* vol. 1. p. 411.) I turn back to what we are told three pages before, concerning Philo and Josephus.

These writers, who were nearly cotemporary with our Saviour, Dr. Priestley informs us, furnish no intimation whatever, in any part of their works, of "any ideas that have the least connection with those that are suggested by the modern doctrine of atonement:" (pp. 408. 409.) and according to his usual practice, he produces *one or two* insulated passages from the voluminous works of these authors, to prove that their sentiments on the subjects of sacrifice, and of the divine placability, correspond with his own——now were it true, with respect

respect to Josephus, as Dr. Priestley asserts, that he suggests no idea in any degree similar to the received notion of atonement, yet could this furnish no proof, that he entertained no such idea, because he himself expressly informs us, (*Ant. Jud.* lib. iii. cap. 9. sect. 3. p. 121 & cap. 11. sect. 2. p. 125—vol. 1. ed. Huds.) that he reserves the more minute examination of the nature of the animal offerings, for a distinct treatise on the subject of Sacrifice, which has either not been written, or has not come down to us——but although the historian, in consequence of this intention, has made but slight and incidental mention of the nature of sacrifice, yet has he said enough to disprove Dr. Priestley's assertion, having, in all places in which he has occasion to speak of the sin-offering, described the victim as sacrificed in *deprecation* of God's wrath, and in *supplication of pardon* for transgression —παραιτησις αμαρτηματων is the expression he constantly makes use of: (see *Ant. Jud.* lib. iii. cap. 8. sect. 10—cap. 10. sect. 1. 4.)—and in treating of the scape-goat, he calls it αποτροπιασμος και παραιτησις υπερ αμαρτηματων, (lib. iii. cap. 10. sect. 3.)—and as to the distinction made by this writer, between the sacrifices of Cain and Abel, on the strength of which Dr. Priestley ranks him as an auxiliary on the subject of the sacrificial import, it deserves to be remarked, that this, so far as it can be understood, seems not to be in any degree inconsistent with the commonly received notions of sacrifice, inasmuch as it relates rather to the sentiments of the offerers, than to the intrinsic nature of the things offered: (see the translation by L'Estrange, p. 5. who appears to have hit on the true meaning of the original; and compare the preceding sentences, in which the characters of the two brothers are described)—but besides, we find in the very section, in which this distinction is pointed out, an observation respecting a sacrifice offered by Cain, which, had Dr. Priestley permitted his eyes to wander but a few lines from the passage he has quoted, might have convinced him, that Josephus admitted, equally with the supporters of the present doctrine of atonement,

ment, the *propitiatory virtue* of sacrifice—for having related the murder of Abel by his brother, and God's consequent resentment against Cain, he adds, that upon Cain's "offering up a sacrifice, and by virtue thereof, (δι' αυτης) supplicating him not to be extreme in his wrath, God was led to remit the punishment of the murder"—thus the *wrath* of God was *averted* by sacrifice; and that *life*, which, according to strict justice, was to be paid for the life which had been taken away, was preserved through virtue of the offering made—this, although Josephus has not expressly said so, it seems reasonable to suppose was an animal offering, as Cain would naturally, in the moment of terror, fly to that species of sacrifice, which he had just before experienced, in the case of Abel, to be most acceptable——with what reason then, upon the whole, Dr. Priestley has claimed the support of Josephus's testimony, it is not difficult to judge——whether he has had better grounds for appealing to that of Philo, remains to be considered.

This distinguished and philosophic Jew, whose resemblance to Plato, both in richness of diction, and sublimity of sentiment, gave birth to the Greek proverb, η Πλατων φιλωνιζει, η Φιλων πλατωνιζει, has indeed exercised upon the Jewish doctrines an extraordinary degree of mystical refinement: he is also pronounced, by some of the highest authorities, to have been entirely ignorant both of the language and customs of the Jews; and consequently to have fallen into gross errors, in his representation of the doctrines of their religion, (see *Photius Biblioth.* cv. ed. 1653.—*Thes. Temp. Jos. Scalig. Animad.* p. 7. ed. 1658—and *Grotius*, in Mat. xxxvi. 18.)—and yet from two detached passages in this author's writings, one of which is so completely irrelevant, that it were idle even to notice it, Dr. Priestley does not hesitate to decide upon the notion entertained by the Jews of his day, respecting the nature of sacrificial atonement——he also asserts indeed, that in *no* part of his works, does he suggest any idea, in the slightest degree resembling the modern

modern notion of atonement——to hazard this assertion, is to confess an entire ignorance of the writings of this author—for on the contrary, so congenial are his sentiments and language, to those of the first Christian writers, on the subject of the *corruption of man's nature*, the *natural insufficiency of our best works*, the necessity of an *intercessor*, a *redeemer*, and *ransom for sin*, together with the appointment of the divine Λογος for these purposes, that the learned Bryant has been led to conclude, that he must actually have derived these doctrines from the sources of Evangelical knowledge——that he had indeed the opportunity of doing so, from an intimate intercourse with St. Peter, is attested by *Hieronymus*, (*Catalog. Scriptor. Eccles.*) *Photius*, (*Biblioth.* cv.) and *Suidas*, (*Historic.*) by whom, as well as by *Eusebius*, (*Hist. Eccles.* lib. ii.) it is affirmed, that the beautiful eulogium contained in this writer's treatise, Περι Βιω Θεωρ. was pronounced on the Apostolic Christians settled at Alexandria, who were the followers of St. Mark, the disciple of Peter——the arguments of Dr. Allix, however, in his *Judgment of the Jewish Church*, &c. (p. 76—83.) though they may justly be deemed invalid, as to the *impossibility* of Philo's intercourse with the first Christians, for which he contends in opposition to the above authorities, yet seem sufficient to warrant us in pronouncing, that however similar his notions and expressions may be to those of the early Christians, they yet were not derived from Christian sources: and that consequently, they exhibit the doctrines of the Jewish church, such at least as they were held by the Jews of Alexandria in his day.

But to instance a few of the numerous passages in the works of this author, of the import above alluded to——he informs us (Περι Φυτευρ. p. 217. ed. 1640.) that "man was made in the image of God"—that he was placed in a state of perfect happiness (ibid. pp. 219. 220. & Νομ. Ιερ. Αλλην pp. 56. 57.)—but that, "having disgraced and deformed this likeness, by his

his fall from virtue, he likewise fell from happiness; and from an immortal state, was deservedly doomed to misery and death," (Περι-Ευγεν. p. 906.)—that being now "naturally prone to vice," (Θει. Πραγ. Κληρ. p. 522.) and so degenerate, "that even his virtues are of no value, but through the goodness and favour of God" (Περι τη το Χειρ. p. 166.) —mankind are, consequently, obliged "to trust to this alone for the purification of the soul; and not imagine, that they are of themselves capable, without the divine favour and influence, to purge and wash away the stains, which deform their nature" (Περι των Ονειρ. pp. 1111. 1112.)—and so great does he represent this corruption of the human kind, as to exclaim, that "no man of sound judgment, observing the actions of men, can refrain from calling aloud on the only Saviour God, to remove this burden of iniquity, and by appointing some *ransom, and redemption for the soul*, (λυτρα και σωτρα καταθεις της ψυχης,) to restore it to its original liberty" (Περι Συγχ. Διαλ. p. 333.)—"for a race, by nature thus carried headlong to sin," he pronounces "some mode of *propitiation* to be necessary" (Περι Φυγαδ. p. 465.)—and for this purpose, he says, "an *advocate and intercessor* for men" (Ικετης τη θνητη) has been appointed, viz. "the Divine Logos, that Archangel, the *first born son* of God, ordained by him to stand as a *mediator* (Μεθοριος) between the creature and the Creator, acting as a surety to each party, (αμφοτεροις ομηρευων) and proclaiming peace to all the world, that through his intercession men might have a firm faith in God" (Θει. Πραγ. Κληρ. p. 509.)—that same Logos, who is also called by him "an *High Priest*, free from all sin;" (Περι Φυγαδ. p. 466. and Περι των Ονειρ. p. 597.) of whose mediation he acknowledges the intercession of Aaron to have been but a type; (Περι Φυγαδ. p. 466. and Θει. Πραγ. Κληρ. p. 508.) and whom he describes to be that "substitute and representation" of the Deity, (υπαρχος Θεου) through whom, he is related in the Old Testament to have conversed with man, (Περι των Ονειρ. p. 600.)——And when he speaks of that part of the Law, wherein

wherein it is said, that the man of guilt should fly to an appointed city of refuge, and not be acquitted, till the *death of the High Priest*, he confesses (Περὶ Φυγαδ. pp. 465. 466.) that by this the Levitical High Priest cannot be literally meant, but that he must be in this case the type of one far greater—for "that the High Priest alluded to, is not a man, but the sacred Logos, who is incapable of all sin, and who is said to have his head anointed with oil"——and that the death of *this High Priest* is that, which is here intended——thus admitting the death of the Logos, whom he describes as the *anointed* and allows to be typified by the Jewish High Priest, to be the means of recovery from a state of spiritual bondage, and of giving liberty to the soul——it is true, he allegorizes away this meaning again, according to his usual custom—but whilst he refines upon the doctrine, he at the same time testifies its existence in his day.

The reader will now judge, whether this writer deemed "repentance and good works *sufficient* for divine acceptance," or whether he entertained "any ideas, resembling those that are suggested by the modern doctrine of atonement"—— Dr. Priestley however contends, that he considered sacrifices but as *gifts*, and this he infers from the account given by him, of the preference of Abel's sacrifice to that of Cain—viz. that "instead of inanimate things, he offered animate; instead of young animals, those that were grown to their full size; instead of the leanest, the fattest," &c.—Dr. Priestley should at the same time have stated, that the whole of the account given by this writer of the history of Cain and Abel, is one continued allegory——that by the birth of the two brothers, he understands "the rise of two opposite principles in the soul—one, ascribing all to the natural powers of the individual, and thence represented by *Cain*, which signifies *possession*; the other referring all to God, and thence denominated *Abel*" (Περὶ ων Ιερουργ. p. 130.)——that this latter principle he also holds to be implied in the *occupation* of Abel, inas-

much " as by a tender of sheep, is meant a controller of the brute powers of the soul—and that Abel therefore, from his pious reference of all to God, is properly described as a *Shepherd;* and Cain, on the contrary, from the deriving all from his own individual exertions, is called a tiller of the ground" (ibid. pp. 136. 137.)——The sacrifice of Abel consequently denotes the offering of the pious and devout affections of the heart, this being " what is meant by the firstlings of the flock, and the fat thereof," (ibid. pp. 137. 145. 154) whilst that of Cain, on the other hand, represents an offering, destitute of those affections, an offering of impiety, inasmuch " as the fruits of the earth import the selfish feelings; their being offered *after certain days*, indicates the backwardness of the offerer—and the *fruits*, simply, and not the *first-fruits*, shew that the first honour was held back from the Creator, and given to the creature" (ibid. pp. 137. 141. 142. 145.)——and in this sense it is, that Abel is said by this writer, " neither to have offered the same things, nor in the same way; but instead of inanimate, things animate; instead of young and inferior animals, the matured and choicest:" in other words, that the most animated and vigorous sentiments of homage, are requisite to constitute an acceptable act of devotion——In this light, the due value of Dr. Priestley's quotation from this writer, as applied to the present question, may easily be estimated——but had Dr. Priestley looked to that part of this author's works, in which he treats expressly of the animals offered in sacrifice, he would have seen, that he describes the sacrifice for sin, as being the appointed means of " obtaining pardon, and escaping the evil consequences of sin"—κακων απαλλαγη....κακων φυγη....αμηχιαν αδικηματων αιτεισθαι: (Περι Ζωων. pp. 838. 843.) and that in the case of an injury committed, he represents the reparation made to the person injured, joined to contrition for the offence and supplication of pardon from the deity, as not sufficient to obtain the divine forgiveness, without offering an animal in expiation (ibid. p. 844.)——Had Dr. Priestley indeed asserted, that this writer's notion of sacrifice,

crifice, was that of a symbolical and mystical representation, he had given a fair account of the matter—for when he informs us, that " the blood of the victim was poured in a circle round the altar, because a circle is the most perfect figure, and that the soul which is figured by the blood should through the entire circle of thought and action worship God"——— when he tells us that " the victim was separated into parts, to admonish us, that in order to the true worship of the deity, his nature must be considered and weighed in its distinct parts and separate perfections;" (ibid. p. 839.) it will readily be admitted, that he soars into regions, whither a plain understanding will not find it easy to follow him——but to have stated this, would not have answered the purpose of Dr. Priestley's argument: because this high strain of mysticism would have clearly disqualified him, as an evidence on behalf of Dr. Priestley's, or of *any* intelligible, theory of sacrifice.

Indeed with respect to this writer, the truth seems to be, (and it may serve as an answer to many, who have objected against the alleged existence of a doctrine of vicarious atonement amongst the early Jews, the silence of Philo upon that head, even when treating expressly upon the choice of victims for sacrifice—see particularly *Scripture Account of Sacrifices*, App. p. 17.) that viewing the Jewish system without that light, which alone could give it shape and meaning, he found it impossible to account for it on any sound principles of reason—he therefore made his religion bend to his philosophy, and veiled in allegory whatever would not admit a satisfactory literal solution——and this he must have found still more necessary, if what is related concerning his intercourse with the early Christians be well founded—for in his controversies with them, the sacrificial system, which they would not fail to press upon him as requiring and receiving a full completion in the sacrifice of Christ, he would have found himself compelled to spiritualize, so as to give it a distinct and independent import——Now if to these considerations be

added, what has been already stated, that this writer had not the means of being perfectly acquainted with the nature of the Hebrew rites, it will follow upon the whole, that his testimony cannot be expected to bear strongly upon the present question——the same has been already shewn with respect to that of Josephus——so far however as they both do apply to the subject, instead of justifying Dr. Priestley's position, they are found to make directly against it——their silence on the subject of the vicarious import of animal sacrifice, cannot for the reasons alleged, be urged by Dr. Priestley, as an argument in support of that part of his system, which denies the existence of that notion amongst the Jews: whilst the explicit declarations of Josephus, on the expiatory virtue of sacrifice; and those of Philo, on the necessity of *mediation* and *propitiation* to render even our good works acceptable to a God offended at the corruption of our nature, and of some means of *ransom* and *redemption* to restore man to his lost estate, sufficiently evince the existence of those great leading principles of the doctrine of atonement, *expiation* and *propitiation*, which Dr. Priestley utterly denies to have had any place amongst the Jews, in the days of these two celebrated writers.

The value of Dr. Priestley's assertions concerning these writers, as well as of those respecting Jews of later date, being now sufficiently ascertained, I shall conclude this long note with a few remarks on the ideas entertained by the antient heathens, with regard to the *nature*, and *efficacy*, of their sacrifices ——To adduce arguments for the purpose of shewing, that they deemed their animal sacrifices, not only of an *expiatory*, but of a strictly *vicarious* nature, will to those, who are conversant with the history and writings of the antients, appear a waste of time—but as Dr. Priestley, in the rage of refutation, has contended even against this position, it may not be useless to cite a few authorities which may throw additional light, if not upon a fact which is too glaring to receive

ceive it, at least upon the pretensions to historical and classical information, of the writer who controverts that fact ——what has been already urged in Note 5, might perhaps be thought abundant upon this head; but as the testimony of Cæsar respecting the Gauls, in p. 107, is the only one, which goes to the precise point of the *substitution of the victim to suffer death in place of the transgressor*, it may not be amiss to add the testimonies of Herodotus, (lib. ii. cap. 39.) and of Plutarch, (*Isid. et Osir.* p. 363. tom. ii. ed. 1620.) respecting the Egyptian practice of imprecating on the head of the victim, those evils which the offerers wished to avert from themselves: as also those of Servius, (*Æn.* 3. 57.) and Suidas, (in voc. περιψημα,) ascribing, the same sacrificial sentiment, the first to the Massilienses, and the second to the Grecian states——Hesychius likewise in substituting for the word περιψημα *an expiatory* or *redeeming sacrifice*, the word αντιψυχον, (as has been noticed p. 106.) marks with sufficient clearness, that the expiation was made by offering *life for life*——and not to dwell upon the well known passage in Plautus, (*Epid.* p. 412. ed. 1577.)

> Men' *piaculum* oportet fieri propter stultitiam tuam,
> Ut *meum tergum stultitiæ tuæ subdas succedaneum?*

which clearly defines the *expiation* as effected by a *vicarious suffering*——or, upon that in Porphyry, (*De Abstin.* lib. iv. p. 396. ed. 1620.) Υπο δε τινας καιρους πρωτον ιερειον θυσαι μυθευονται ψυχην αντι ψυχης αιτεμενες, in which it is asserted to have been the general tradition, that animal sacrifices were resorted to in such cases as required *life for life*, ψυχην αντι ψυχης: it may be sufficient to state one authority from Ovid, who in the sixth book of his *Fasti*, particularly describes the sacrificed animal as a *vicarious substitute*, the several parts of which were given as *equivalents*, or though not strictly such, yet hoped to be graciously accepted as such, *in place of the offerer*:——

Cor

Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.

The observations contained in this note, joined to those in note 5, and note 23, when contrasted with the position maintained by Dr. Priestley—*that in no nation, antient or modern, Jew or Heathen, has any idea of a doctrine of atonement, or of any requisite for forgiveness, save repentance and reformation, ever existed*—may enable the reader to form a just estimate of that writer's competency; and may perhaps suggest an useful caution in the admission of his assertions.

PAGE 35.—NOTE 34.——H. Taylor goes so far, as to use even this argument *gravely—Ben Mord.* pp. 812. 813.

PAGE 35.—NOTE 35.——It is a curious fact, that the declaration of St. Paul, (1 Cor. v. 7.) that *Christ our Passover is* SACRIFICED *for us*, is adduced by Dr. Priestley, (*Theol. Rep.* vol. 1. p. 215.) as a convincing proof that Christ was not sacrificed at all——it follows, he says, "from the allusion to the Paschal lamb," contained in this passage and others of the new testament "that the death of Christ is called a sacrifice, *only by way of figure*, because these two" (namely, sacrifice, and the paschal lamb) "are *quite different and inconsistent* ideas:" and the argument by which he endeavours to establish this, is not less extraordinary than the position itself, as it brings forward an instance, in which one of these *totally different and inconsistent* ideas is expressly called in the Old Testament by the name of the other—the passover being, in the passage which he quotes from Exod. xii. 27. directly termed *the Sacrifice of the Lord's passover*——this seems an odd

odd species of logic——Dr. Priestley however hopes to mend the argument by asserting, that " this is the *only* place in the Old Teſtament, in which the Paschal lamb is termed a sacrifice"—and that here, " it could be so called, only in some secondary and partial, and not in the proper and primary sense of the word:" and for these reasons—namely, that " there was no priest employed upon the occasion; no altar made use of; no burning; nor any part offered to the Lord: all which circumſtances (he adds) were essential to every proper sacrifice"——Now in answer to these several assertions, I am obliged to state the direct contradiction of each: for 1st, the passage in Exodus xii. 27. is *not* the only one, in which the Paschal lamb is termed זבח, a *sacrifice*; it being expressly so called, in no less than four passages in Deuteronomy, (xvi. 2. 4. 5. 6.) and also in Exodus, xxxiv. 25. and in its parallel passage, xxiii. 18.——2. A Priest *was* employed.——3. An altar *was* made use of.——4. There *was* a burning, and a part offered to the Lord: the inwards being burnt upon the altar, and the blood poured out at the foot thereof.——Dr. Priestley adds, for the completion of his proof, that " the paschal lamb is very far from having been ever called a *sin-offering*, or said to be killed on the account of sin"——but neither is the *burnt-offering* " ever called a *sin-offering*;" nor is the animal slain in any of the various kinds of peace-offering, whether in the votive, the free-will, or the sacrifice of thanksgiving, ever " said to be killed on account of sin"——in other words, one species of sacrifice is not the same with, nor to be called by the name of another.——I agree with Dr. Priestley in this position; and shall not dispute with him any conclusion he may draw from so productive a premiss.

But so evident is it, that the passover was truly a sacrifice, that even Sykes himself, whose work on Redemption has been the great armory, whence Dr. Priestley and the other combatants

combatants of that doctrine have derived their principal weapons of attack, found it impossible to deny the position—he accordingly fully admits the point (*Essay on Sacrifices*, p. 41.)——and indeed whoever considers what are the essential characters of a sacrifice, can have little difficulty upon this head, as the passover will be found to possess them all.

1. It was a *Corban*, or *offering brought to the Tabernacle or Temple*, as we find it expressly enjoined in Deut. xvi. 2, 5, 6. and exemplified at the solemn passover in the reign of Josiah, 2. Chron. xxxv. 5, 6, 10, 11.——that the *tabernacle*, or *temple*, is intended by the expressions used in the passage of Deuteronomy above referred to, and not Jerusalem at large, is evident from this, that the very same expressions are employed, when speaking of all the sacrifices and offerings, in Deut. xii. 5, 6, 11, 14. where it is manifest, that the temple, the peculiar *habitation* of God is necessarily meant—this still farther appears from 1. Kings, viii. 29. and 2. Chr. vii. 16. ——moreover, we find the passover expressly called a *Corban* (Numb. ix. 6, 7, 13.)—and it is certain that nothing was so called, but what was brought and offered up to God at the tabernacle or temple—see *Cudw. Int. Syst. Discourse* &c. p. 13.——we may also add that it is actually specified by Maimonides, as the reason why the Jews of later times cannot kill the paschal lamb, that they have *no temple* to offer it in—see *Ainsw.* on Exod. xii. 8.——2. The blood of the paschal lamb was poured out, sprinkled, and offered at the altar by the Priests, in like manner as the blood of the victims usually slain in sacrifice, as appears from Exod. xxiii. 18. and xxxiv. 25.—2 Chron. xxx. 15, 16. and xxxv. 11.—— and in this sprinkling of the blood consisted, as we are told by the Jewish doctors, the very essence of a sacrifice—see *Cudw.* ut supra, p. 10.——3. The fat and entrails were burnt upon the altar, as may be collected from the accounts given of the ceremony of the passover in the passages already referred to; as also from the declarations of the Jewish doctors, the

the descriptions of the paschal sacrifice in the Misna of the Talmud, and the testimony of the Karraites, who are known to reject all the Talmudical traditions not founded on Scripture—see *Cudw. Int. Syst. Disc.* &c. pp. 12. 14. 15. 16.—see also *Beausobre's Introd.* pp. 134. 135. ed. 1790—and *Sykes's Essay on Sacrifices*, p. 41.—— Thus then, all the distinguishing characters of a sacrifice, we find to belong to the offering of the Paschal lamb—— it was brought to the temple, as a *Corban*, or sacred offering to the Lord——it was slain in the courts of the temple ; and the blood was received by the priests, and handed to the High Priest ; who pouring it forth, and sprinkling it before the altar, offered it together with the fat and entrails, which were burnt upon the altar.

One circumstance indeed has been urged, which wears the appearance of an objection ; namely, that the paschal lamb was slain not by the priest, but by the person who brought it to the temple——Philo, in his *Life of Moses*, (p. 686.) has stated this, as distinguishing the passover from all other sacrifices (which, by the way, clearly implies that he considers that to be a sacrifice as well as the rest——and so indeed he expressly calls it, Πανδημος ΘΥΣΙΑ—*De Sept. & Fest.* p. 1190.)——in this, however, as in many other particulars of the Jewish rites, Philo is manifestly mistaken, this being by no means peculiar to the passover : for that, in every kind of sacrifice, the individual that offered it might kill the sacrifice, is evident from the instance of the burnt-offering, in Levit. i. 4, 5. from that of the peace-offering, iii. 2. and from that of the sin-offering, iv. 24.—— the proper duty of the priests being only to sprinkle the blood, and to place upon the altar whatever was to be offered—see Levit. i. 4—9. iii. 2—5. iv. 24—26.—see also the Jewish doctors, as quoted by Cudworth, *Discourse* &c. pp. 11. 12. and *Jennings' Jew. Antiq.* vol. ii. p. 191.——It must certainly be admitted, that the ceremony of laying hands upon the head of the

 victim,

victim, which was usual in other sacrifices, was not adopted in that of the passover——this distinction, however, at the same time that it is noticed by Sykes, (*Essay*, &c. p. 41.) is sufficiently accounted for by that writer, inasmuch as "the paschal lamb was the sacrifice of a *company*——and where a company are concerned, no one can act for the whole, unless there be a proper *representative*; as the elders of a congregation are for the congregation, or persons deputed are for those who depute them, or governors may be for their people."

Thus then upon the whole it appears, that when St. Paul declares, that *Christ our passover has been sacrificed for us*, there can be no question, that he means a true and effective *sacrifice*: and that Christ has been to Christians that species of sacrifice, which the *passover* had been to the Jews.——What was the nature of that sacrifice?——The name of the institution, and the circumstances of its appointment, fully explain its import———the original word signifying to *pass over*, not merely in the sense of *change of place*, but in the sense of *sparing*, passing without injury; in which signification the Seventy have rendered the word: the destroying angel of God having passed over, and left in safety, the houses of the Israelites, on the door-posts of which the blood of the sacrificed lamb was sprinkled, whilst he slew the first born in all the houses of the Egyptians——Now, that the blood of the sacrificed lamb had any natural virtue, whereby the family, on whose door-posts it was sprinkled, might be preserved from the plague; or that God, or his angel, needed any such signal to distinguish between the Egyptians and the Israelites, although the philosophy of Doct. Priestley has not scrupled to admit the supposition, (see *Th. Rep.* vol. i. p. 215.) it cannot be necessary to controvert——for what purpose, then, can we conceive such a ceremony to have been instituted, but as a sensible token of the fulfilment of the divine promise of protection and deliverance?—and are we not,

from

from the language of scripture, fully authorized to pronounce, that it was through this, intended as a typical sign of protection from the divine justice, by the blood of Christ, which in reference to this is called, in Hebr. xii. 24. " the blood of sprinkling"?———indeed the analogy is so forcible, that Cudworth does not hesitate to pronounce the slaying of the paschal lamb, in its first institution, to be an expiatory sacrifice; the blood of the lamb sprinkled upon the door-posts of the houses, being the appointed means of preservation, by the angel's passing over——in confirmation also of the typical import of the ceremony, he notices a very extraordinary passage, quoted by Justin Martyr, in his dialogue with Trypho, from the antient copies of the bible: in which Ezra expounds, in a speech made before the celebration of the passover, the mystery of it as clearly relating to Christ: and which Justin concludes, was at a very early day expunged from the Hebrew copies by the Jews, as too manifestly favouring the cause of Christianity——the passage is too remarkable to omit—— *This passover*", saith Ezra to the people, " *is our Saviour and refuge;* and if you can feel a firm persuasion, that we are about to humble and degrade him in this sign, and afterwards should place our sure trust and hope in him, then this place shall never be made desolate, saith the Lord of hosts—— but if you do not believe in him, nor listen to that which he shall announce, ye shall be a derision to all nations"—*Cudw. Int. Syst. Disc.* p. 16.——L'Enfant thinks the words of St. Paul, 1 Cor. v. 7. are a direct allusion to the first sentence of the passage here cited—see *Doddridge* on 1 Cor. v. 7.——— Allix in his *Judgment of the Jew. Ch.* p. 333. says, that when John the Baptist speaks of *the Lamb, which takes away the sins of the world*, the type of the paschal lamb is alluded to—and that this appears the more clearly from two things taught amongst the Jews——1. That the Shechinah delivered Israel out of Egypt——2. That the Shechinah was typified by the paschal lamb.——— But, in proof that the paschal lamb was a type of Christ, it is not necessary to resort to Jewish

 traditions

traditions——Scripture supplies the most decisive testimonies on the point——St. John, and St. Paul, both directly assert it, (Joh. xix. 36. 1 Cor. v. 7.) and our Lord himself seems to affirm it in his institution of the Eucharist at the last supper (Mat. xxvi. 26.)——but whoever wishes to see this point fully examined, may consult *Wits. OEcon. Fœd.* de paschate; or the selection from that work in *Jennings Jew. Ant.* vol. ii. p. 201——208; or a yet more brief, and perhaps not less satisfactory, review of the subject, in *Beausob. & L'Enfant's Introd.* p. 133—138.

Dr. Priestley's mode of evading the force of the passage in 1 Cor. v. 7. as a proof that the death of Christ was a sacrifice, has been stated in the beginning of this note: I shall conclude it by noticing a different mode, adopted by a celebrated fellow labourer of his in the work of refining away the fair and natural meaning of Scripture language, Dr. Sykes—— In the words, *Christ our passover is sacrificed for us*, a plain unbiassed understanding would find it difficult *not* to discover, that the passover is affirmed to be a *sacrifice;* and that, in some corresponding sense, Christ is said to be *sacrificed* for us——Dr. Priestley, as we have seen, avoids the latter position by a direct denial of the former—Dr. Sykes, on the other hand, admits the former, and yet peremptorily rejects the latter.——Now though Dr. Priestley's assertion, that the passover is not here pronounced to be a sacrifice, may appear sufficiently bold: yet the position, that it is called a *sacrifice*, and that Christ is not in the same sentence said to be *sacrificed*, seems a flight of criticism, still more worthy of our admiration——on what ground an exposition so extraordinary is founded, it is natural to enquire——Christ, we are told, is called our passover, inasmuch as by his means our sins are *passed over*, just as by means of the paschal lamb the children of Israel were passed over in Egypt ——so far is well—but how is he said to be *sacrificed* for us?—why, *by not being sacrificed at all;* but, *by being compared*

pared to the paschal lamb, which was a sacrifice!!!—— here is true logic, and rational criticism ——— If the reader should doubt this to be a fair representation of Doctor Sykes's argument, I refer him to the learned Doctor himself, *Scripture Doctrine of Redemption*, no. 640. p. 220.

NOTE 36. PAGE 36.——The meaning of the word כפר, the original of the term *atonement* in the old testament, has been modelled, like that of other scripture phrases, so as to fall in with the theories of those, who are more anxious that scripture should speak their language, than that they should speak the language of scripture. The common artifice, by which the terms of revelation have been discharged of all appropriate meaning, has been here employed with considerable effect——by a comparison of the various passages, in which the term occurs, its most general signification is first explored; and in this *generic* sense it is afterwards explained, in all the *particular* cases of its application——The manner, in which Doctor Taylor has exercised this strange species of criticism on the word *atonement*, in his *Scripture Doctrine*, has been already noticed, p. 120——123.—— one or two additional remarks, will more fully explain the contrivance, by which this writer has been enabled to shape this expression to his purpose.——Having laid it down as a principle, "that those passages in the Levitical law, in which atonement is said to be made for persons by sacrifice, supply not so many *different* instances of a known sense of the word, atonement; but are to be considered as exhibiting one single instance of a sense which is doubtful;" (*Scrip. Doct.* ch. iv. § 69.) he pronounces, (ch. v. § 70.) that "the texts, which are to be examined, are those, where the word is used extra-levitically, or with no relation to sacrifices; that we may be able to judge, what it imports when applied to them"——and, agreeably to these notions, he conducts his enquiry———

Now

Now what is this, but to pronounce first upon the nature of the thing unknown, and then to engage in its investigation?—the meaning of the term, in the several instances of its Levitical application, though as yet supposed unknown, is presumed to be the same in all: and this, notwithstanding these cases of its application must be as different as its objects—persons, and things; moral, and ceremonial, disqualifications ——But not content with thus deciding on the *uniformity* of an *unknown* signification, he proceeds to discover the meaning of the term, in those passages which relate to sacrifice, by examining it in others, in which it has *no such relation*—— and the result of this singularly critical examination is, that from 37 texts, which treat of extra-levitical atonements, it may be inferred, "that the means of making atonement for sin in different cases, are widely different; being sometimes by the sole goodness of God, sometimes by the prayers of good men, sometimes by repentance, sometimes by disciplinary visitation, sometimes by signal acts of justice and virtue: and that any mean, whereby sinners are reformed, and the judgments of God averted, is atoning, or making atonement, for their sins" (cap. 6. § 112.)——what then follows respecting the *Levitical* atonement?—not, that the word, which when used extra-levitically is taken in various senses according to the natural efficacy of the different means employed, is to be applied in its Levitical designation in a sense yet different from these, agreeable to the difference of means introduced by the Levitical institutions——quite the contrary—— when specifically restricted to an appropriate purpose, it ceases to have any distinguishing character: and the term, whose signification when it had no relation to sacrifice, was diversified with the nature of the means and the circumstances of the occasion, is upon assuming this new relation pronounced incapable of any new and characteristic meaning.—This argument furnishes a striking instance, of that species of sophism; which, from a partial, concludes a total, agreement. ——Having discovered, by a review of those passages, which

treat

treat of extra-levitical atonements, that these and the sacrifices which were offered for sin, agreed in their *effect;* namely, in procuring the pardon of sin, or the removal of those calamities which had been inflicted as the punishment of it: the writer at once pronounces the extra-levitical and the sacrificial atonements to have been of the same *nature* throughout, without regarding the utter dissimilarity of the means employed, and without considering that the very question as to the *nature* of the atonement, is a question involving the *means* through which it was effected.

But whilst Doctor Taylor has thus endeavoured to overturn the generally received notion of atonement, by an examination of such passages, as treat of those atonements which were *not* sacrificial; Doctor Priestley professes to have carefully reviewed all those instances of atonement, which *were* sacrificial; and from this review to have deduced the inference, that the sacrificial atonement merely implies, "the making of any thing *clean* or *holy*, so as to be fit to be used in the service of God; or when applied to a person, fit to come into the presence of God——God being considered, as in a peculiar manner, the king and the sovereign of the Israelitish nation, and as it were keeping a court amongst them." (*Hist. of Cor.* vol. i. p. 193.)——Doctor Priestley, by this representation of the matter, endeavours to remove from view, whatever might lead the mind to the idea of *propitiating* the Deity; and by taking care to place the condition of *persons* and *things* on the same ground, utterly discards the notion of offence and reconciliation——but in order to effect this, he has been obliged wholly to overlook the force of the original word, which is translated atonement; as well as of that, which the LXX have used as its equivalent——The term כפר, in its primary sense, signifies to *smear*, or *cover*, with *pitch*, as appears from Gen. vi. 14——and from this covering with pitch, it has been metaphorically transferred to things of a different nature——insomuch that, in all the 37 instances of extra-

extra-levitical atonement adduced by Doctor Taylor, he asserts, that the word כפר retains something of this original sense (*Script. Doctrine*, ch. vi. § 115.)—and agreeably to this, he pronounces "atonement for sin to be the covering of sin"—which position seems fully confirmed by Nehem. iv. 45. Psal. xxxii. 1. lxxxv. 2. and other passages in scripture; in which the pardon of sin is expressed by its being covered, and the punishment of it by its not being covered: and Schindler, in his *Lexicon Pentaglotton*, having in like manner fixed the general signification of the word to be *texit*, *operuit*, modifies this generic signification, according to the change of subject, thus; de facie, seu irâ, *placavit*, *reconciliavit*; de peccato, *remisit*, *condonavit*, *expiavit*; de sordibus, *expurgavit*; de aliis, *abstulit*, *removit*——agreeably to this explanation of the word, in which Hebrew critics almost universally concur, the LXX render it by ἐξιλασκομαι, to *appeafe*, or make *propitious*, and the antient Latin by *exorare*, and sometimes *deprecari*, (see *Sabatier's Vet. Italic.*) the concealing, and removing from view, whatever is offensive and displeasing to a person, being necessary to reconcile him and render him propitious——and indeed, in a sense agreeable to this, that of bringing into a state of concord and reconciliation, the word *atonement* itself had been originally used by our old English writers; with whom, according to Johnson, Junius, and Skinner, it was written *at-one-ment*, signifying *to be at one*, or to *come to an agreement*—— and in this very sense we find it used by our own translators, in Levit. xvi. 16. 20, where speaking of the act, whereby the High Priest was directed to make atonement for the holy place, they immediately after call it *reconciling* the holy place.

But Doctor Priestley has not only neglected the original, and strict signification of the term implying sacrificial atonement, and imposed upon it a sense which at best is but secondary and remote, but he has also decided on a partial

and

and hasty view of the subject, even as confined to the English translation: for surely, although it be in every case of atonement evidently implied, that the thing or person atoned for was thereby cleansed, and so rendered fit for the service of God; it must likewise be admitted, that by this they were rendered pleasing to God, having been before in a state impure and unfit for his service, and being now rendered objects of his approbation and acceptance as fit instruments of his worship.——The fallacy of Doctor Priestley's interpretation consists in this, that he assumes that to be the sole end of the atonement, which although an undoubted consequence from it, was inseparably connected with, and subservient to, another and more important effect——the atonement indeed purifying, so as to qualify for the service and worship of God: but this purification consisting in the removal of that, which unfitted and disqualified for such sacred purposes; bringing what before was undeserving the divine regard into a state of agreement with the divine purity, and rendering it the object of the divine approbation——To make atonement then to God, was to remove what was offensive; and thus by conciliating the divine favour, to sanctify for the divine service.

This general meaning of the expression, modified by the circumstances of its application, will lead us to its true value and force in each particular instance——thus in the atonements at the *consecration* of the tabernacle, altars, vessels and priests; the several instruments and persons destined for the offices of worship, being in their natural state unworthy of this sacred use, were thereby purified from all natural pollution, and rendered fit objects of the divine acceptance—— the same may be applied to those atonements appointed for *restoring* persons to the privileges of public worship, who had been disqualified by circumstances of external impurity, such as were occasioned by natural infirmities, diseases and accidental events——but whilst in these cases, in which moral character could have no concern, the purifying rite of atone-

ment was enjoined, to render both things and persons worthy and approved instruments of the divine worship; so in those, where moral character *was* concerned, the atonement made by the sacrifice for sin, qualified the transgressor for the divine service, by removing what had been offensive from the sight of him, *who is of purer eyes than to behold iniquity*; the repentance of the offender aided by the pious observance of the enjoined rite, averting the divine displeasure, and effecting a reconciliation with his offended sovereign: whilst those who were guilty of a presumptuous and deliberate defiance of the divine authority, were cut off from all connexion with their God, and no atonement whatever allowed for their transgressions——Episcopius seems to state the case very satisfactorily—Sacrificia *pro peccato*, ea erant, quæ offerebantur ad impuritates expiandas, sive eæ essent *morales*, sive *physicæ* aut potius *ceremoniales*—*Morales impuritates* voco, istas quæ animorum sunt; id est, quæ *culpam* aliquam ex animæ sive ignorantia, sive errore, sive imbecillitate ortam in se habent —impuritates enim, quæ per superbiam &c. contrahebantur, sacrificiis expiari non poterant—— *Physicas* sive *cæremoniales impuritates* voco, fæditates, sive maculas illas corporis, quæ *nulla culpa* hominis contrahi possunt; quales sunt quæ ex leprosi, mortui contactu &c.—*Inst. Theol.* Lib. III. Sect. II. cap. iii. vol. i. p. 71.

This view of the matter, seems to give to the whole of the levitical atonement, a consistent and satisfactory meaning—— the atonement, in all cases, producing the effect of fitting for the divine service,—this, in such as involved no consideration of moral character, (as in the consecration of inanimate things, or the atonement for persons labouring under corporeal impurities,) could consist only in the removal of the external impurity, for in such cases this impediment alone existed: whilst in those, in which moral character *was* concerned, as in cases of sin, whereby man having incurred the displeasure of his God, had disqualified himself for the offices

offices of his worship, the unfitness could have been removed only by such means, as at the same time removed that displeasure, and restored the offender to the divine favour—— or in other words, the *atonement* was in such cases an act of *propitiation;* and to such cases it is, that it may be applied in the strict sense of the word *reconciliation*: so that the doctrine of *atonement*, as far as relates to sin, is nothing more than the doctrine of *reconciliation*.

As to the *manner*, in which the sacrifice for sin may be supposed to have *operated*, to the effecting this reconciliation, this is of no concern to the present enquiry——that a reconciliation *was* thereby effected, insomuch that the penalty of the transgression was remitted, and the offender restored to the privileges which he had forfeited by his offence, is abundantly manifest——the instances in scripture, in which the effect of the *atonement* is expressly described, as the removal of the divine displeasure, are too numerous to be recited—let a few suffice—— in Exod. xxxii. 30, 32. Moses addressing the Israelites, after the great crime which they had committed in worshiping the golden calf, says, *ye have sinned a great sin;* and *now I will go up unto the Lord; peradventure I shall make an* ATONEMENT FOR YOUR SIN: and these words he immediately after explains, by his prayer to God, that he might *forgive their sin*——Again we find a stop put to an infliction of punishment, by the atonement made by Aaron for the people, in the rebellion of Korah—*And Moses said, take a censer—and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun: and Aaron took as Moses commanded him—and made an atonement for the people—and the plague was stayed.* Numb. xvi. 46, 47, 48.———The atonement made by Phinehas, and the effect of it, are not less remarkable: God says of him, he *hath* TURNED MY WRATH AWAY *from the children of Israel, (while he was zealous for my sake among them) that I consumed not the chil-*

dren of Israel in my jealousy—he was zealous for his God, and made an ATONEMENT *for the children of Israel.* Numb. xxv. 11, 13.

The instances of atonement here adduced, are not indeed of the sacrificial kind; but they equally serve to evince the scripture sense of the term, in cases of transgression, to be that of reconciling the offended deity, by averting his displeasure: so that, when the atonement for sin is said to be made by sacrifice, no doubt can remain, that the sacrifice was strictly a sacrifice of *propitiation.* Agreeably to this conclusion, we find it expressly said, in the several cases of piacular oblations for transgression of the divine commands, that the sin, for which atonement was made by those oblations, should be *forgiven*—see Levit. iv. 20, 26, 31, 35. v. 10, 13, 16, 18. vi. 7. xix. 22. Numb. xv. 25, 26, 28.——consult Hallet's Notes and Discourses, vol. ii. p. 270——274.

Doctor Priestley and H. Taylor have of late endeavoured to subvert this notion, by representing sacrifices merely as *gifts*, and atonement as nothing but a ceremonial *purifying and setting apart* from common use, for the divine service, without any idea whatever of propitiation—see *Theol. Repos.* vol. i. p. 199——205.——and *B. Mord.* p. 799——805.—how far this theory is invalidated by the observations contained in this note, it remains for the reader to judge——I shall only add, that Doctor Sykes, whose authority both these writers are in general very willing to acknowledge, does not hesitate to pronounce the sacrificial meaning of the word כפרת *atonement*, to contain the notion of *propitiation;* deriving it, as has been here done, from the original signification of the word כפר *to cover*, that is, "to remove or take away anger or offence, by so covering it that it may not appear"—*Essay on Sacrifices*, pp. 152. 158. 159.——and "to *make atonement for sins*" he says "is to do something by means of which a man obtains pardon of them." (p. 306.)

How

How strongly the propitiatory import of the sacrificial atonement, contended for in this note, was attributed to it by modern Jews, has been already amply detailed in note 33.

PAGE 37. NOTE 37.——For the purpose of reducing the sacrificial atonement to the simple notion of *external purification*, it has been thought necessary, to deny the appointment of any expiation for the transgressor of the *moral* law ——it has been argued, that those *sins* and *iniquities*, for which it is in several instances expressly said that *forgiveness* was procured by the atonement, " do not in the language of the Old Testament necessarily imply a deviation from *moral* rectitude, or a transgression of the *moral* law; but are frequently used, when nothing more can be understood, than a privation of that bodily purity, which the *ceremonial* law required: as we read of the *iniquity of the sanctuary*, (Numb. xviii. 1.) and of the *iniquity of the holy things*, (Exod. xxviii. 38.)——and as we find the ashes of the burnt heifer, though applied only for the purification of external uncleanness, expressly called *the ashes of the burnt heifer of purification for sin*, (Numb. xix. 7.) and in like manner, the oblation required from him who had recovered from a leprosy, a *sin*-offering———the unclean person, though free from blame in a *moral* point of view, yet in the eye of the *law* being deemed a sinner"—these observations I am sorry to find stated, in a work possessing in general so much merit as *Mr. Veysie's Bampton Lect.*——see Sermon 3.——It is also urged, that the sins, for which atonements were appointed, were at most but *sins of ignorance;* to which scarcely any moral character could attach, and which deserved to be ranked in the same class with mere natural or accidental infirmities——this latter point is largely insisted on by writers, who oppose the received doctrine of atonement; and is particularly enforced by a writer in *Theol. Rep.*

Rep. vol. 3. who signs himself Eurebius; and who professes to enter fully into an examination of the several cases of atonement, recorded in the Old Testament.

In reply to the first of these arguments, let it be remarked, 1. that the expressions so much relied on, *iniquity of the holy things*, *iniquity of the sanctuary*, mean merely the *profanation*, or *improper use* of the holy things &c; so that the iniquity here refers to the *persons* making this improper use of the holy things, not to the *things* themselves: and thus the entire objection, derived from the use of this expression, falls to the ground——this appears, as well from the force of the term in the original, which is translated *iniquity;* as from the context of the passages referred to—the Hebrew word עון being derived from עוה, the strict signification of which is *to turn, or be turned, aside from the proper state or destination*, applies with peculiar propriety to the improper, or profane use of the holy things of the sanctuary——and this sense is supported by the passages in which the expression occurs: the Priests *bearing the iniquity of the Sanctuary*, (Numb. xviii. 1.) and Aaron *bearing the iniquity of the holy things*, (Ex. xxviii. 38.) manifestly relating, and being understood by every commentator to relate, to the care to be taken that no improper use or legal defilement should profane the sacred things; inasmuch as, in such case, it would rest with Aaron, and with the priests, to bear the punishment of, or make atonement for, such profanation——thus Jarchi on Numb. xviii. 1——"Upon you I will bring the punishment of the strangers, that shall sin concerning the sanctified things that are delivered unto you—Houbigant translates the words in Numb. *sustinebit sanctuarii noxas;* i. e. as he explains it, reus erit delicti in sanctuarium admissi—and in Exodus, *suscipiet maculas donorum*———see also *Ainsworth*, *Patrick*, *Calmet*, *Le Clerc*, *Dathius*, and in short, all the commentators, who concur in this interpretation, and in like manner explain the passage in Exodus—see likewise Levit. xvi. 16——19.

But

But as the word *iniquity*, thus applied to the sacred *things*, will not prove that by sin, in the Levitical law, nothing more was intended than *external defilement*; so neither will, 2. the application of the term *sin* and *sin-offering* to *persons* labouring under mere *corporeal impurities*.——Respecting the case of the burnt heifer, in which though intended solely for the purification of external uncleanness, the ashes are expressly called *the ashes of the burnt heifer of purification for sin*, it must be noted, that Mr. Veysie has here argued from the words of the translation, without attending sufficiently to the original: the words in the Hebrew signifying literally, *the ashes of the burnt sin-offering*——see *Ainsworth*, *Patrick*, and *Dathe*, on Numb. xix. 17. also *Richie's Pecul. Doctr.* vol. 1. p. 212.——*purification for sin* then, is not the language of the original; and from this consequently nothing can be inferred: but admitting even, that the corporeal impurities arising from leprosy, puerpery, contact of the dead, and other such causes, are spoken of as *sins committed* by the persons labouring under them, in like manner as the direct and voluntary transgressions of the divine commands; admitting, that it is pronounced of the former, equally as of the latter, that in virtue of the atonement, *the sin which had been* COMMITTED, *was* FORGIVEN *them*: admitting, that the sin-offering, on these occasions, looked solely to the uncleanness, without having any respect to the *general* sinfulness and unworthiness of the person seeking to be restored to the privileges of the public worship of God: and admitting, that in looking to the particular instance of uncleanness, it could not have been intended (as the later Jews explain it, see p. 165: see also *Ainsworth*, on Numb. xix. 16. Lev. xii. 7, and xiv. 32, 34, 49. and *Jenning's Jew. Antiq.* vol. i. p. 322.) through that, to have referred to that original guilt incurring the penalty of death, from which this and the other infirmities, of man's nature, had taken their rise; or to some specific crime, by which these bodily inflictions had been incurred (see *Episcopius*, de lepra, *Inst. Theol.* L. III. sect.

sect. ii. cap. 3. § 33.—also p. 165. of these illustrations:) Admitting, I say, all these things (which however it would be extremely difficult to prove,) and consequently admitting with Mr. Veysie, that the terms, *sin*, and *sin-offering*, as applied to *these*, could merely signify external uncleanness, and the appointed means of removing it; yet can this furnish no inference whatever, affecting those cases, in which the disqualification to be removed by the sin-offering, is expressly stated to be, *not* that of external uncleanness, but resulting from a transgression of the divine commands—— this, however it may be called a *legal* offence, cannot be thereby divested of its intrinsic nature, but must still inevitably remain a *moral* transgression——and when atonement is said to be made for *sins committed against any of the commandments of the Lord*, it must surely be a strange species of interpretation, that can confound such sins with mere external pollution; and the *forgiveness* granted to such offences, with the mere cleansing from an accidental impurity——but it will appear yet more strange, when we come to notice under the next head, some specific violations of the moral law, for which atonements were appointed.

But it is contended, that those transgressions of the divine commands, for which atonements were appointed, were merely *sins of ignorance;* to which, as the writer in the *Theol. Rep.* pronounces, scarcely any moral character could attach; and which therefore might justly be ranked in the same class, with the former cases of accidental defilement—— as this argument has been a good deal relied on, it becomes necessary to consider more particularly, the nature of those transgressions, for which atonements were appointed; and the force of that expression in the original, which has been usually understood as implying sins of ignorance——and 1. it is clear, that sins of *ignorance*, in the direct sense of the word, are intended by the expression, since we find it expressly stated in some places that *they wist it not;* and again that the

the sins were *done without their knowledge*, and *were hidden from them*, and had *come to their knowledge* after they were committed—Levit. iv. 13, 14, 23, 28.——v. 2, 3, 4. 17. 18. Numb. xv. 24.——and yet even here, the ignorance intended cannot have been of a nature absolute and invincible, but such as the clear promulgation of their law, and their strict obligation to study it day and night, rendered them accountable for, and which was consequently in a certain degree culpable—thus Houbigant, on Lev. iv. 2, Nos per *imprudentiam*, ut multi alii per *errorem;* melius quam Vulgatus, per *ignorantiam*. Nam leges per Mosen promulgatas, et sæpe iteratas, *ignorare* Israelitæ non poterant——This is also agreeable to the general language of Scripture; in which, crimes said to be committed by persons, κατα αγνοιαν, *in ignorance*, are nevertheless represented strictly as crimes, inasmuch as that ignorance might have been removed by a careful and candid search after their duty——and thus, being voluntary, their ignorance itself was criminal——see Acts iii. 17, where the Jews, who crucified Christ, are said to have acted κατα αγνοιαν——St. Paul also ascribes the enormous wickedness of the Heathen world to *the ignorance that was in them*, Eph. iv. 18.——and their vicious desires, St. Peter calls, εν τη αγνοια επιθυμιαις, *lusts in ignorance*, 1 Pet. i. 14.—see also Acts xvii. 30. Rom. x. 3. 1 Tim. i. 13. and numerous other passages of the New Testament——Thus then, even though the expression in the original were confined to sins of ignorance, yet would it not follow, that it meant such acts as were incapable of all moral character, and might be classed with mere corporeal infirmities to which the notion of punishment could not possibly attach——but, that the expression, beside sins of ignorance, includes likewise all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully or otherwise, will appear from considering the true force of the original term שגגה, or משגה, which together with its root שגג, שגה, or שוג, is found, in numerous passages of scripture, to signify the species of offence

here described, in opposition to that which involves a deliberate and presumptuous contempt of God's authority—— Cocceius thus explains it—si, putantes licitum, fecerint illicitum, *ignorantiâ* verbi: aut, si *præoccupatus* egerit, quod *novit esse illicitum*——the word, he says, as it occurs in Numb. xv. 22, 24, 25, 26, 27, 28, is directly opposed to ביד רמה, in verse 30, sinning *with a high hand*, that is, deliberately and presumptuously——he also explains it, as implying a full and entire engrossment of mind and affection, producing a temporary oblivion of what is right: which is nothing more than the common effect of any passion which has taken strong hold of the mind——for this he instances Isai. xxviii. 7.——in like manner Doctor Taylor, in his *Concordance*, understands the word—"שגג, to err, to do what is wrong, through ignorance, mistake, bad advice or persuasion—or *through the violence of some strong passion or affection*"——Doctor Richie also, (*Pecul. Doct.* vol. 1. pp. 226, 227.) adduces a great number of passages to prove, that the word in question "denotes any sin, which doth not proceed from a deliberate contempt of authority, but from human frailty or infirmity only"——see also *Hammond*, *Le Clerc*, and *Rosenmuller*, in Hebr. ix. 7.—where they supply numerous instances to prove, that both αγνοειν, and שגה, are used in the sense here given, as extending to all sins that were not of the class of presumptuous, or such as by the law were necessarily to be punished with death——Rosenmuller adds, that for *every sin*, except those to which death was annexed, atonement was made on the day of expiation—— but, in fact, the opposition already alluded to in Numb. xv. 27, 30, seems at once to decide the point——for there we find the sins implied by the word שגגה, directly opposed to sins of *presumption*: that is, to such as proceeded, *not* from human frailty, but from a deliberate and audacious defiance of the divine authority, which appears to be the true meaning of *presumptuous sins*, as may be collected from Numb. xv. 30, 31. Exod. xxi. 14—and v. 2. compared with xviii. 11.

Deut.

Deut. i. 42, 43. xvii. 12, 13. xviii. 22, and various other passages—see *Pec. Doct.* vol. i. pp. 229, 230. also *Maim. Mor. Nev.* pars 3. cap. 1.—and hence it appears, that so far as the force of the original term is considered, the efficacy of the atonement was extended to all sins, which flowed from the infirmities and passions of human nature; and was withheld only from those, which sprung from a presumptuous defiance of the Creator——The word ακουσιως, used by the LXX in the translation of the term, though it seems to imply an *involuntary act*, is yet by no means inconsistent with this exposition—— the force of this term, as applied by the LXX, is evidently not incompatible with a perfect consciousness of the crime committed, and is used only in opposition to εκουσιως, by which they every where describe such an act as is entirely spontaneous and deliberate, which in the words of Episcopius, is performed, *plena voluntate;* or as he again explains it, which *is done wilfully*, and *with a fixed and deliberate purpose of transgressing—(Inst. Theol.* Lib. iii. sect. ii. cap. 3. § 9, 14)——ακουσιως then is not to be considered, as denoting an act strictly speaking *involuntary;* but as opposed to what was *deliberate* and *wilful:* it is therefore applied with propriety to all sins of *infirmity*——the use of the word εκουσιως in Hebr. x. 26, throws abundant light on the force of this expression—— see *Ainsworth* on Lev. iv. 2.—see also the authorities adduced by Elsner, *Observat. Sacr.* vol. i. p. 494.

But 2ndly, the conclusion, which has been here derived from the signification of the original word, is fully confirmed by the cases of atonement referred to in the text; since the offences there described are clearly such, as can by no means be brought within the description of sins of *ignorance:* it being impossible that a man could deny, or keep back, that which was entrusted to him by another; or take from another his property by violence or deceit; or deny upon oath, and withold from the proper owner, what he had found, without a consciousness of the guilt——besides, it is to be observed,

that neither in these, nor in the case of the bond-maid, is it said that the sin was *committed in ignorance:* but, on the contrary, the very expressions used in the original, unequivocally mark a consciousness of crime in the several instances alluded to, as may be seen particularly in *Outram De Sacrif.* lib. i. cap. xiii. § 4. where this point is fully established in opposition to Episcopius——These crimes indeed of fraud, perjury, violent injustice, and debauchery, the above mentioned writer in the *Theol. Rep.* seems disposed to treat as venial offences, being criminal, as he says, *but in a low degree* (vol. iii. p. 412.)—but for the purpose of proving, that no atonements were appointed for transgressions of the moral law, it would be necessary to shew that these acts were not *in any degree* criminal: this however he has not attempted, and is consequently in the conclusion compelled to admit, (p. 414.) that the Levitical atonements extended to violations of the moral law—Sykes also, it must be observed, is obliged to confess, that the cases here alluded to, are cases of "known and open wickedneess"—*Scr. Doct. of Redemp.* p. 331.——Hallet expressly says, "it is *certain*, that there were sacrifices under the law appointed to make atonement for *moral* evil, and for *moral* guilt; particularly for *lying*, *theft*, *fraud*, *extortion*, *perjury*, as it is written, Lev. vi. 1. 2. &c."—*Notes and Discourses*, vol. ii. pp. 277, 278.

Now, that these atonements in cases of moral transgression, involved a real and literal remission of the offence, that is of the penalty annexed to it, will appear from considering not only the rigorous sanction of the Mosaic law in general, by which he was pronounced *accursed, who did not continue in* ALL *the words of the law to do them*, (Gal. iii. 10. Deut. xxvii. 26.) and consequently subjected to the severest temporary inflictions; but also the particular cases, in which the piacular sacrifices are directly stated, to have procured a release from the temporal punishments specifically annexed to the transgression—as in the cases of fraud, false-swearing,

&c.

&c. which, with the punishments annexed by the law, and the remission procured by the piacular oblation, may be seen enumerated by Grotius (*De Satisfact. Chr.* cap. x.) and yet more fully by Richie (*Pecul. Doct.* vol. i. p. 232—252.) Houbigant also speaks of it, as a matter beyond question, that in such offences as admitted of expiation under the Mosaic law, a release from the temporal penalty of the transgression was the necessary result of the atonement——on Levit. v. 4. he describes the effect of the atonement to be, "ut post expiationem religione factam, non sit amplius legum civilium pœnis obnoxius"——Hallet says, that the sacrifices "procured for the offender, a deliverance from that punishment of *moral guilt*, which was appointed by the law,"—and instances the case of *theft*, in which though the offender was liable to be cut off by the miraculous judgment of God, yet the sacrifice had the virtue of releasing from that immediate death, which the law had denounced against that particular sin—*Notes and Disc.* p. 276—278.

That the remission of sins obtained by the Levitical sacrifices, was a remission only of temporal punishments, cannot weaken the general argument; as the sanctions of the law, under which the sacrifices were offered, were themselves but temporal—The remission of the penalty due to the transgression was still real and substantial: the punishment was averted from the offender, who conformed to the appointed rite: and the sacrificial atonement was consequently, in such cases, an act of propitiation.——The sacrifices of the law, indeed, considered *merely* as the performance of a ceremonial duty, could operate only to the reversal of a *ceremonial* forfeiture, or the remission of a *temporal* punishment—that is, they could propitiate God only in his temporal relation to his chosen people, as their Sovereign——and for this plain reason, because the ostensible performance of the rite being but an act of external submission and homage, when not accompanied with an internal submission of mind and a sincere repentance, it could acquit the offender only in reference to that

that external law, which exacted obedience to God as a civil prince——In such cases, the Jewish sacrifices, merely as legal observances, operated only to the temporal benefits annexed by the Levitical institution to those expressions of allegiance; but as genuine and sincere acts of worship and penitence, whenever the piety of the offerer rendered them such, they must have likewise operated to procure that spiritual remission and acceptance, which, antecedent to and independent of the Levitical ordinances, they are found in several parts of scripture to have been effectual to obtain—— the author of the *Scripture account of Sacrifices*, (p. 168.) thus reasons upon this subject——"this people, (the Jews) as to their inward state, were doubtless under the same controul, both of the law of nature and of the divine providence, as they were before the *law*—this having introduced no change in this respect——they were consequently entitled to the pardon of *all* their sins, of what nature soever, upon the same terms as before"——and then he goes on to shew, that with the sacrifices of the law, they continued to offer such also as had been customary in the Patriarchal times—— and in proof of this, he adduces instances from the law itself, in which such sacrifices are referred to and recognized—— they appear manifestly alluded to in the two first chapters of Leviticus, in which the language marks the offering to be of a purely voluntary nature, and merely prescribes the *manner* in which such an offering was to be made; whereas, when *specific* legal and moral offences are to be expiated, the law *commands* the offering, and the specific nature of it——he adduces also the cases of David, and of Eli's house, to shew that scripture supplies instances of "sacrifices offered out of the occasions prescribed by the law, for averting the divine displeasure upon the occasion of sin" (p. 173.)——what this writer justly remarks, concerning sacrifices distinct from those prescribed by the law, I would apply to all; and consider the penitent and devout sentiments of the offerer, as extending the efficacy of the Levitical sacrifice to the full

range

range of those benefits, which before the Levitical institution were conferred on similar genuine acts of worship.

Nor let it be objected to this, that the Apostle has pronounced of the Levitical offerings, that they *could not make perfect as pertaining to the conscience* (Hebr. ix. 9. x. 1.)—the sacred writer here evidently speaks in comparison—he marks the inferiority of the *figure* to the *substance:* and the total insufficiency of the type, considered independently of that from which its entire virtue was derived, to obtain a perfect remission——it might indeed, he argues, by virtue of the positive institution, effect an external and ceremonial purification, but beyond this it could have no power——*the blood of bulls and of goats could not*, of itself, *take away sins*—it could not render the mere Mosaic worshipper PERFECT *as to conscience*——it can have no such operation, but as connected, in the eye of faith, with that more precious blood-shedding, which can *purge the conscience from dead works to serve the living God*——it could not, says Pierce, on Hebr. ix. 9. "with reference to the conscience, make perfect the worshipper, who *only* worshipped with meat and drink-offerings and washings &c."——in this view of the subject, the remarks contained in this note seem no way inconsistent with the language of the Apostle.

One observation more, arising from the passage of the Apostle here referred to, I would wish to offer.—In pointing out the inferiority of the Mosaic to the Christian institution, we find the writer, in the xth chapter, not only *asserting* the inefficacy of the Mosaic sacrifice for the full and perfect remission of sins, but taking considerable pains to *prove* it. Now from this it seems, that the Jews themselves, so far from confining their legal atonements to the mere effect of *ceremonial* purification, were too prone to attribute to them the virtue of a *perfect* remission of all moral guilt——Of this there can be no question as to the later Jews—Maimonides expressly

expressly says in his treatise, *De Pœnit.* cap. i. sect. 2, that "the scape-goat made atonement for all the transgressions of the law, both the lighter and the more heavy transgressions, whether done presumptuously or ignorantly: all are expiated by the scape-goat, if indeed the party repent"——I would remark here, that though Maimonides evidently stretches the virtue of the atonement beyond the limits of the law—presumptuous sins not admitting of expiation—yet he seems to have reasoned on a right principle, in attributing to the sincere and pious sentiments of the offerer, the power of extending the efficacy of the atonement to those moral offences, which the legal sin-offering *by itself* could never reach.

PAGE 38. NOTE 38.——I have here used the expression vicarious *import*, rather than *vicarious*, to avoid furnishing any colour to the idle charge, made against the doctrine of atonement, of supposing a real substitution in the room of the offender, and a literal translation of his guilt and punishment to the immolated victim; a thing utterly incomprehensible, as neither *guilt* nor *punishment* can be conceived, but with reference to *consciousness*, which cannot be transferred ——But to be exposed to *suffering*, in consequence of another's guilt; and thereby, at the same time to *represent* to the offender, and to release him from, the punishment due to his transgression, involves no contradiction whatever: in this sense, the suffering of the animal may be conceived a substitute for the punishment of the offender; inasmuch as it is in virtue of that suffering, the sinner is released——If it be asked, what connexion can subsist between the death of the animal and the acquittal of the sinner, I answer without hesitation, I know not——to unfold divine truths by human philosophy, belongs to those who hold opinions widely different from mine on the subject of atonement——to the Christian it should be sufficient, that scripture has clearly pronounced this

this connexion to subsist———that the death of the animal could possess no such intrinsic virtue is manifest; but that divine appointment could bestow upon it this expiatory power, will not surely be denied: and as to the fact of such appointment, as well as its reference to that great event from which this virtue was derived, the word of revelation furnishes abundant evidence, as I trust appears from the second of these Discourses.

Now, that the offering of the animal slain in sacrifice, may be considered vicarious in the sense here assigned—that is, vicarious in *symbol;* or as representing the penal effects of the offerers demerits, and his release from the deserved punishment in consequence of the death of the victim—seems to require little proof, beyond the passages of scripture referred to in the text——if farther evidence should however be required, we shall find it in a more particular examination of that most solemn service of the yearly atonement, in p. 67. and notes 23 and 24 of the second Sermon——mean time, it may be worth while to enquire, how far the arguments urged in opposition to the vicarious nature of the Mosaic sacrifices, will operate against *this* acceptation——and for this purpose, it will be sufficient to examine the objections, as stated by Sykes, and H. Taylor; inasmuch as the industry of the former, and the subtilty of the latter, have left none of the arguments of Socinus, Crellius, or the other learned antagonists of the doctrine of atonement, unnoticed or unimproved; and the skirmishing writers of the present day, have done nothing more than retail, with diminished force, the same objections.

They are all reduced by Sykes and Taylor under the following heads——1. It is no where *said* in the old testament, that the life of the victim was given *as a vicarious substitute* for the life of him who offered it——2. The atonement was not made by the *death* of the animal, but by the sprinkling of the blood as the altar——3. No atonement *could* be

made, where *life* was forfeited——4. Atonements were made by the sacrifice of animals in some cases where *no guilt was involved*——and 5. Atonements were sometimes made *without the death* of an animal, or any blood-shedding whatever——see *Sykes's Essay on Sacr.* p. 121——141. *Ben. Mord.* p. 797—799. and *Crell. contra Grot.* cap. x.——this is the sum total of the arguments, collected by the industry of these writers, against the notion of the vicarious nature of sacrifice——and it must be remembered that Sykes applies these to the idea, that "the taking away the life of the animal was designed to put the offerer in mind of his demerits," no less than to the idea, that "the life of the animal was given in lieu of the life of the sinner;" (pp. 120. 121.) so that they may fairly be replyed to, on the principle of atonement here contended for.

Now, to the first of these objections it may be answered, that it is again and again asserted in the old testament, that in cases where punishment had been incurred, and even where (as we shall see hereafter) life itself was forfeited, the due oblation of an animal in sacrifice was effectual to procure, the reversal of the forfeiture, and the pardon of the offender,——that is, the death of the animal was so far represented as standing in place of the offender's punishment, and in some cases even of his death, that through it, no matter how operating, the offerer was enabled to escape——This however is not deemed sufficient——some precise and appropriate phrase, unequivocally marking a strict vicarious substitution, is still required——But as a strict vicarious substitution, or literal equivalent, is not contended for, no such notion belonging to the doctrine of atonement, it is not necessary that any such phrase should be produced——the words, כפר, and נשא, in their sacrificial application, sufficiently *admit* the *vicarious import;* and the description of the sacrificial ceremony and its consequences, especially in the instance of the scape-goat, positively *prove* it; and beyond this

this nothing farther can be required——But it is curious to remark, that both Sykes and Taylor, in their eagerness to demonstrate, that the sacrificial terms conveyed nothing whatever of a vicarious import, have urged an objection, which rebounds with decisive force against their own opinion—— "the life of the animal," say they, "is never called, in the old testament, a *ransom;* nor is there any such expression, as λυτρον, αντιλυτρον, αντιψυχον, *equivalent, exchange, substitute,* &c." *Essay on Sacr.* p. 134. *B. Mord.* p. 197.—Now, not to speak of their criticisms on the expressions in the *original,* (particularly on the word כפר,) which merely go to prove, that these words do not *necessarily* convey such ideas; inasmuch as being of a more extended signification, they are not in *all* cases applied exactly in this sense: an argument, which will easily strip most Hebrew terms of their true and definite meaning, being as Grotius (*De Satis. Chr.* cap. viii. § 2. 3.) calls them, πολυσημοι —— not to speak, I say, of such criticisms, nor to urge the unfairness of concluding against the meaning of the original, from the language used in the Greek translation; have not these writers, by admitting that the words λυτρον, αντιλυτρον, &c. applied to the Mosaic sacrifices, would have conveyed the idea of vicarious substitution, thereby established the force of these expressions, as applied in the new testament to the death of Christ (Mat. xx. 28. Mark. x. 46. 1 Tim. ii. 6.) which being expressly said to be a sacrifice for the sins of men, and being that true and *substantial* sacrifice, which those of the law but faintly and imperfectly represented, consequently reflects back upon them its attributes and qualities, though in an inferior degree.

But 2dly, it is contended, that the atonement was not made by the *death* of the animal, but by the sprinkling of the blood——True; and by this very sprinkling of the blood before the altar, it was, that according to the prescribed rites of sacrifice, the *life* of the animal was *offered;* as appears from the express letter of the law, which declares *the life to*

be in the blood, and subjoins as a consequence from this, that *it is the blood* (the vehicle of life, or, as it is called a few verses after, the life itself) *that maketh an atonement for the soul*, or life, of the offerer—see *Ainsworth*, and *Patrick*, on Levit. xvii. 11.——and for the concurrent opinions of all the Jewish doctors on this head, see *Outram De Sacrif.* lib. 1. cap. xxii. § 11.——The rendering of the above verse of Leviticus in the Old Italic version is remarkable——*Anima enim omnis carnis sanguis ejus est: et ego dedi eum vobis, exorare pro animabus vestris; sanguis enim ejus pro anima exorabit*—*Sabatier. Vet. Ital.*——and even Doctor Geddes's translation is decidedly in favour of the sense, in which it has been applied in this note—*For the life of all flesh being in the blood, it is my will, that by it an atonement shall be made, at the altar, for your lives.*

But 3dly, the sacrifice could not have implied any thing vicarious, as no atonement could be made where life was forfeited——There is no argument advanced by the opponents of the doctrine of atonement, with greater confidence than this; and there is none which abounds with greater fallacies ——it is untrue, in point of fact—it is sophistical, in point of reasoning—and it is impertinent, in point of application ——1. it is untrue; for atonements *were* made in cases, where *without atonement* life was forfeited——this appears, at once, from the passage of Levit. last referred to; which positively asserts the atonement to be made for the *life* of the offerer: it also appears from the unbending rigor of the law in general, which seems to have denounced death against every violation of it, (see Deut. xxvii. 26. Ezech. xviii. 19—23 Gal. iii. 10. James ii. 10.) and in particular, from the specific cases, of *perjury*, (Levit. vi. 3.) and of *profane swearing*, (v. 4.) for which atonements were appointed, notwithstanding the strict sentence of the law was death (Exod. xx. 7.—and Levit. xxiv. 16.)——see on this *Grot. De Satisf.* cap. x. § 3. *Hallet's Notes and Disc.* p. 275—278. and *Richie's*,

Richie's Pecul. Doct. vol. i. p. 245——249. 280. This latter writer, it is to be observed, though opposing the doctrine of vicarious suffering, and wishing to avail himself of the objection here urged, yet finds himself not at liberty to advance farther than to state, that *it seldom happened*, that death was denounced against any offences, for which atonement was appointed.———2. It is sophistical; for from the circumstance of atonement not being appointed in those cases in which death was peremptorily denounced, it is inferred, that no atonement could be made where life was forfeited; whereas the true statement of the proposition evidently is, that life was forfeited where no atonement was permitted to be made——It is true indeed, that death is not expressly denounced, in those cases, in which atonements were allowed; but this was *because* the atonement was permitted to arrest the sentence of the law, as appears particularly from this, that where the prescribed atonement was not made, the law, no longer suspended in its natural operation, pronounced the sentence of death——The real nature of the case seems to be this: the rigid tendency of the law being to secure obedience, on pain of forfeiture of life; all such offences, as were of so aggravated a kind as to preclude forgiveness, were left under the original sentence of the law, whilst such as were attended with circumstances of mitigation, were forgiven on the condition of a public and humble acknowledgment of the offence, by complying with certain prescribed modes of atonement——it should be remembered also, that the law was not given at different times, so as that its denunciations and atonements should be promulged at different periods; both were announced at the same time, and therefore in such cases as admitted of pardon, the penalty being superseded by the atonement, the punishment strictly due to the offence is consequently not denounced, and can only be collected now from the general tendency of the law, from some collateral bearings of the Mosaic code, or from the inflictions which actually followed on the neglect

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of the atonement——the whole strength of the present objection rests then upon this; that we have not both the atonement prescribed, and the punishment denounced—that is, the punishment both remitted, and denounced, at the same time———But I have dwelt too long upon this; especially when 3dly, the whole argument is inapplicable—for even they who hold the doctrine of a vicarious *punishment*, feel it not necessary to contend, that the evil inflicted on the victim, should be exactly the same in quality and degree, with that denounced against the offender—it depending, they say, upon the will of the legislator, what satisfaction he will accept in place of the punishment of the offender——see *Outram De Sacr.* lib. i. cap. xxi. § 1. 2. 9.——but still less will this argument apply, where vicarious *punishment* is not contended for, but merely an emblematic substitute, the result of institution, and which in no respect involves the notion of an equivalent.

4thly, The atonement by animal sacrifice, in cases not involving moral guilt, can only prove, that there were sacrifices which were not vicarious, inasmuch as there were some that were not for sin: but it by no means follows, that where moral guilt *was* involved, the sacrifice was not vicarious—now it is only in this latter case, the notion of a vicarious sacrifice is contended for, or is indeed conceivable——and accordingly, it is only in such cases, we find those ceremonies used, which mark the vicarious import of the sacrifice ——the symbolical translation of sins, and the consequent pollution of the victim, are confined to those sacrifices which were offered confessedly in expiation of sins, the most eminent of which were those offered on the day of expiation, and those for the High Priest, and for the entire congregation, (Lev. xvi. 15—28. iv. 3—12. and 13—22.) in all of which, the pollution caused by the symbolical transfer of sins, is expressed by the burning the victim without the camp—see *Outr. De Sacr.* lib. i. cap. xvii. § 1. 2.——thus

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it appears, that the very mode of sacrifice, as well as the occasion of its being offered, clearly ascertained the case of its vicarious import——but it deserves to be considered, whether even the cases of the puerpera, the leper, and the nazirite, on which, as they seem to imply nothing of *crime*, Sykes and other writers of that class lay so much stress, do not bear such a relation to sin, as to justify the oblation of the animal sacrifice in the view here contended for——it deserves to be considered, whether the pains of childbearing, and all diseases of the human body, (of which leprosy in the Eastern countries was deemed the most grievous,) being the signal consequences of that apostacy, which had entailed these calamities on the children of Adam, it might not be proper, on occasion of a deliverance from these remarkable effects of sin, that there should be this sensible representation of that death, which was the desert of it in general, and an humble acknowledgement of that personal demerit, which had actually exposed the offerer on so many occasions to the severest punishment——That this was the notion entertained by the Jewish doctors, with the additional circumstance of the imputation of actual crime, in these cases of human suffering, has been already shewn, page 165—see also *Vitringa* on Isai. liii. 4.—there seems likewise good ground to think, that the idea of distempers, as penal inflictions for sins, was prevalent in the earliest ages even among the heathen—see *Harris's Comment. on the liiid. ch. of Isai.* p. 235.——The case of the Nazirite, it must be confessed, seems more difficult to be reconciled to the principle here laid down——and yet, if with Lightfoot (*Hor. Hebr.* in Luc. i. 15.) it be admitted, that "the law of the Nazirites had a reference to Adam, while under the prohibition in his state of innocence," and that it was "designed in commemoration of the state of innocence before the fall"—an idea, for which he finds strong support in the traditions of the Jews—it may seem not unreasonable to conclude, that the sacrifice offered by the Nazirite *polluted by the* DEAD, was intended to commemorate

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that death, which was the coneequence of Adam's fall from innocence, and which was now become the desert of sinful man—and thus the case of the Nazirite, as well as those of the puerpera and the leper, seems sufficiently reducible to the notion of sacrifice here laid down——but let this be as it may, it is clear, that to prove that a sacrifice may be vicarious, it is not necessary to shew that every sacrifice is so: no more than, for the purpose of proving that there are sacrifices for sins, it is necessary to shew that every sacrifice is such.

We come now to the 5th, and last objection; in which it is urged, that atonements for sin being made in some cases without any animal sacrifice, but merely by an offering of flour, by piacular sacrifice it could never be intended to imply the vicarious substitution of a life——to this the answer is obvious, that although no vicarious substitution of a life could be conceived, where life was not given at all: yet from this it cannot follow, that where a life *was* given, it might not admit a vicarious import——it should be remembered, that the case here alluded to was a case of necessity; and that this offering of flour was accepted, *only* where the offerer was so poor, that he could not by any possibility procure an animal for sacrifice——can then any thing be inferred from a case, such as this, in which the offerer must have been altogether precluded from engaging in any form of worship, and shut out from all legal communion with his God, or indulged in this inferior sort of offering?—besides is it not natural to conceive, that this offering of flour being indulged to the poor man, in the place of the animal sacrifice which had he been able he was bound to offer, he should consider it but as a substitute for the animal sacrifice?—and that being burnt and destroyed upon the altar, he might naturally conceive of it, as a symbol and representation of that destruction, due to his own demerits?——and to all this it may be added, that this individual might be taught to look to the animal sacrifices, offered for *all the sins* of *all the people* on the day of atonement, for the full and complete consummation

tion of those less perfect atonements, which alone he had been able to make.

These constitute the sum total of the arguments, that have been urged against the vicarious nature of the legal piacular atonements: how far they are conclusive against the notion of their *vicarious import* here contended for, it is not difficult to judge——It deserves to be noted, that in the examination of these arguments, I have allowed them the full benefit of the advantage, which their authors have artfully sought for them; namely, that of appreciating their value, as applied to the sacrifices of the law considered independently of that great sacrifice, which these were but intended to prefigure, and from which alone they derived whatever virtue they possessed. When we come hereafter to consider them, as connected with that event in which their true significancy lay, we shall find the observations contained in this note acquiring ten-fold strength.

What the opinions of the Jewish writers are upon the subject of this note, has been already fully explained in Note 33——whoever wishes for a more extensive review of the testimonies which they supply, on the three points—of the translation of the offerer's sins, the consequent pollution of the animal, and the redemption of the sinner by the substitution of the victim—may consult *Outram. De Sacr.* lib. i. cap. xxii. § 4——12.

PAGE 38. NOTE 39——The ceremony of the imposition of hands upon the head of the victim, has been usually considered, in the case of piacular sacrifices, as a symbolical translation of the sins of the offender upon the head of the sacrifice; and as a mode of deprecating the evil due to his transgressions——so we find it represented by *Abarbinel*, in

the introduction to his commentary on Leviticus, (*De Viel.* p. 301.)—and so the ceremony of the Scape Goat in Lev. xvi. 21. seems directly to assert——and it is certain, that the practice of imprecating on the head of the victim, the evils which the sacrificer wished to avert from himself, was usual amongst the heathen, as appears particularly from *Herodotus*, (lib. ii. cap. 39.) who relates this of the Egyptians, and at the same time asserts that no Egyptian would so much as "taste the head of any animal," but under the influence of this religious custom, flung it into the river———This interpretation of the ceremony of the imposition of hands, in the Mosaic sacrifice, is however strongly contested by certain writers, particularly by Sykes, (*Essay on Sacrif.* p. 24—50) and the author of the *Scripture Account of Sacrifices*; (Append. p. 10.) who contend, that this ceremony was not confined to piacular sacrifices, but was also used in those which were eucharistical, "in which, commemoration was made, not of sins, but of mercies"—— it was not therefore, say they, always accompanied with confession of sins, but with praise, or thanksgiving, or in short such concomitant as suited the nature and intention of the particular sacrifice—— But in order to prove, that it was not attended with acknowledgement of sin, in sacrifices not piacular, it is necessary to shew, that in none but piacular was there any reference whatever to sin——in these indeed, the pardon of sin is the appropriate object; but that in our expressions of praise and thanksgiving, acknowledgement should be made of our own unworthiness, and of the general desert of sin, seems not unreasonable——that even the eucharistic sacrifices, then, might bear some relation to sin, especially if animal sacrifice in its first institution was designed to represent that death which had been introduced by sin, will perhaps not be deemed improbable—and in confirmation of this, it is certain, that the Jewish doctors combine, in all cases, confession of sins with imposition of hands—"where there is no confession of sins," say they, "there is no imposition of hands," (see *Outram.*

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De Sacr. lib. i. cap. xv. § 8.)———but, be this as it may, it is at all events clear, that if the ceremony be admitted to have had, in each kind of sacrifice, the signification suited to its peculiar nature and intention; it necessarily follows, that when used in piacular sacrifices, it implied a reference to, and acknowledgement of, sin: confession of sins being always undoubtedly connected with piacular sacrifices, as appears from Levit. v. 5. xvi. 21. and Numb. v. 7.——The particular forms of confession, used in the different kinds of piacular sacrifice, are also handed down to us by the Jewish writers; and are given by Outram (*De Sacr.* lib. i. cap. xv. § 10. 11.)—the form prescribed for the individual, presenting his own sacrifice, seems particularly significant, "O God, I have sinned, I have done perversely, I have trespassed before thee, and have done so and so—Lo! now I repent, and am truly sorry for my misdeeds—*let then this victim be my expiation*"—which last words were accompanied by the action, of laying hands on the head of the victim; and were considered by the Jews, as we have seen from several authorities, in pp. 160. 161. to be equivalent to this; "let the evils, which in justice should have fallen on my head, light upon the head of this victim"—see *Outram De Sacr.* lib. i. cap. xxii. § 5. 6. 9.

Now that this imposition of hands, joined to the confession of sins, was intended symbolically to transfer the sins of the offerer, on the head of the victim; and consequently to point it out as the substitute for the offender, and as the accepted medium of expiation; will appear from the bare recital of the ceremony, as prescribed on the day of expiation —*Aaron shall lay both his hands upon the head of the live goat, and confess all the iniquities of the children of Israel, and all their transgressions in all their sins,* PUTTING THEM UPON THE HEAD *of the goat*——*and the goat shall* BEAR UPON HIM ALL THEIR INIQUITIES" &c. (Levit. xvi. 21. 22.)—the sins of the people being thus transferred to the animal,

it is afterwards represented to be so *polluted*, as to pollute the person, that carried it away; (Lev. xvi. 26.) and by the entire ceremony, expiation is made for the sins of the people ——now it is to be remarked, that this is the *only passage* in the entire scripture, in which the meaning of the ceremony, of laying hands on the head of the victim, is directly explained—and from this, one would naturally think, there could be no difficulty in understanding its true import in all other cases of piacular sacrifice.

But the ingenuity of the writers above mentioned, is not to be silenced so easily——the goat, says Dr. Sykes, (*Essay*, p. 37.) was so polluted, that it was *not sacrificed*, but sent away—" it was not, then, to transfer sins upon the sacrifice, that hands were laid upon the head of the victim: as men would not offer unto God, what they know to be polluted" ——in this notion, of the pollution of the Scape Goat rendering it unfit to be offered in sacrifice, H. Taylor concurs with Sykes. (*Ben. Mord.* pp. 827. 828.)

Now to the objection here urged it may be answered, 1. that the scape-goat was actually a *part of the sin-offering* for the people, as is shewn more particularly in Page 68. and Note 24. of the second of these discourses; and as is confessed by the author of the *Scripture Account of Sacrifices*, (Append. p. 12.) who agrees with Sykes in the main part of his objection; and as may be directly collected from Levit. xvi. 5. 10. in which the *two goats* are called a *sin-offering*, and the scape-goat described as *presented before the Lord, to make an atonement with him*, (see *Patrick* on these verses; also p. 110. of these *Illustrations.*)——2. Admitting even the scape-goat to have been entirely distinct from the sin-offering, since the same ceremony, which is allowed by Sykes and H. Taylor to be a proof that the scape-goat was polluted by the translation of the people's sins; namely, the person, who carried it away being obliged to wash, before he was again admitted

admitted into the camp; since, I say, this same ceremony was prescribed with respect to the Bullock, and the Goat, which had been *sacrificed* as sin offerings; it follows, that they likewise were polluted; and therefore, there was a translation of sins to the animals, that were actually sacrificed in expiation of those sins——and this translation being accompanied with, is also to be considered as expressed by, the imposition of hands; a ceremony, which it was the less necessary specially to prescribe here, as this was already enjoined for all cases of piacular sacrifice, in Lev. ch. 4.—and which, we can have no doubt, did take place; not only from this general direction in the 4th chapter, but also from the express testimonies of the Jewish writers on this head, (*Ainsw. on Levit.* xvi. 6. 11.) and from the description in 2. Chr. xxix. 23. of the sacrifice offered by Hezekiah, *to make an atonement for all Israel——they brought forth the he-goats for the sin-offering, before the king and the congregation, and they* LAID THEIR HANDS UPON THEM—*and the priests killed them* &c.——

3. The entire of the notion, that what was *polluted* (as it is symbolically called) by sin, could not be offered to God, is founded in a mistake, arising from the not distinguishing between the natural impurities and blemishes of the animal, (which with good reason unfitted it for a sincere and respectful expression of devotion) and that emblematical defilement, which arose out of the very act of worship, and existed but in the imagination of the worshipper ——It should be remarked also, that this notion of the defilement of the victim by the transfer of the offerer's sins, so far from being inconsistent with the Mosaic precepts, concerning the pure and unblemished state of the animal chosen for sacrifice, (Ex. xii. 5. Lev. xxii. 21. Num. xix. 2. Mal. i. 14. &c.) as is urged by Sykes and H. Taylor, and by Priestley, (*Theol. Rep.* vol. i. p. 213.) seems absolutely to require and presuppose this purity, the more clearly to convey the idea, that the pollution was the sole result of the translated defilement of the sinner—in like manner as we are told in the new testament,

tament, that Christ *was made a curse*, and also *sin* (or a sin-offering) *for us;* whilst to make it more clear, that *all* this was the effect of our sin, it is added that he *knew no sin* himself——and indeed they who consider the pollution of the victim as naturally irreconcileable with the notion of a sacrifice, as Doctor Priestley evidently does, would do well to attend to the καθαρματα of the antients, who, whilst they required for their Gods the τελεια θυσια, the most perfect animals for sacrifice (see *Potter on the Religion of Greece*, ch. 4. and *Outr. De Sacr.* lib. i. cap. ix. § 3.) at the same time sought to appease them, by offering up human victims, whom they had first loaded with imprecations, and whom they in consequence deemed so polluted with the sins of those, for whom they were to be offered, that the word καθαρμα became synonimous to what was most execrable and impure—and with the Latins was rendered by the word SCELUS, as if to mark the very extreme and essence of what was sinful—see *Stephanes* on καθαρμα, and *Suidas* on the words καθαρμα and περιψημα.

It must be confessed, indeed, that the author of the *Scrip. Account of Sacr.* has gone upon grounds entirely different from the above named authors—he positively denies, that either the scape goat, or the bullock incurred any pollution whatever; and maintains, that the washing of the persons who carried them away, indicated no pollution of the victims, inasmuch as the same washing was prescribed in cases of *holiness*, not of *pollution* (App. p. 11.)——But, besides that this author is singular in his notion that the scape goat was not polluted, he proceeds altogether upon a wrong acceptation of those passages, which relate to persons and things that came into contact with the sin-offering, it being commonly translated, in Lev. vi. 18. and elsewhere, *he that toucheth them* (the sin offerings) *shall be* HOLY, whereas it should be rendered, as Wall properly observes, in quite a contrary sense, *shall be* SANCTIFIED, or CLEANSED, shall be under

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an obligation, or necessity, of cleansing himself, as the LXX understand it, αγιασθησεται——see *Wall's Critical Notes*, Lev. vi. 18. where this point is most satisfactorily treated.

Upon the whole then, there appears no reasonable objection against the idea, that the imposition of hands, in piacular sacrifices, denoted an emblematical transfer of guilt; and that the ceremony consequently implied the desire, that the evil due to the sinner might be averted, by what was to fall on the head of the victim——and this receives farther confirmation, from the consideration of other parts of scripture, in which this ceremony of imposition of hands was used without any reference to sacrifice—in Levit. xxiv. 14, 15. we find this action prescribed in the case of the blasphemer, before he was put to death; it being at the same time added, that *whosoever curseth his God, shall bear his sin:* thus as it were expressing by this significant action, that the evil consequences of his sin should *fall upon his head*——and in these words, Maimonides expressly says, the blasphemer was marked out for punishment, by those who laid their hands upon his head—"Thy blood be upon thine own head" (see *Outram De Sacr.* lib. i. cap. xv. § 8.) as if to say "the punishment of this sin fall upon thyself, and not on us and the rest of the people"——the expressions also in Joshua ii. 19. 2 Sam. i. 16. Esth. ix. 25. Ps. vii. 16. and several other passages of the old testament, respecting evils *falling upon the head* of the person to suffer, may give still farther strength to these observations.

It deserves to be remarked, that the sacrifice referred to in the passage cited in the text, was that of a *burnt offering*, or *holocaust;* and as the language in which it is spoken of, as being *accepted for* the offerer, *to make atonement for him*, obviously falls in with the interpretation here given of the ceremony of laying hands on the head of the victim, it appears, that it was not only in the case of the *sin-offering* enjoined by the law, that this action was connected

ed with an acknowledgement of sin, but with respect also to that kind of sacrifice, which existed *before* the law; and which, as not arising out of the law, is accordingly not now prescribed; but spoken of in the very opening of the sacrificial code, as already in familiar use, and offered at the will of the individual; *If any man bring an offering——a burnt-sacrifice*, &c.——That the burnt-sacrifice was offered in expiation of sins has indeed been doubted, but so strongly is the reference to sin marked in the description of this sacrifice, that Dr. Priestley, on the supposition of its being a *voluntary* offering, feels himself compelled even to admit it as a consequence, "that in *every* sacrifice the offerer was considered as a sinner, and that the sacrifice had respect to him in that character" (*Theol. Rep.* vol. i. pp. 204. 205.)—a conclusion, so directly subversive of his notion of sacrifices as mere gifts, that in order to escape from it, he is obliged to deny, in opposition to every commentator, that the burnt-sacrifice here spoken of was a *voluntary* offering——Now, that the word, לרצנו, should not be translated, as it is in our common version, *of his own voluntary will*, I admit with Dr. Priestley—it should be rendered, as appears from the use of the word immediately after and in other parts of scripture, as well as from the Greek, the Chaldee, the Syriac, and the Arabic versions, *for his acceptance*—(see *Houbig. Ainsw.* and *Purver*)——but the present version of this word is far from being the strength of the cause—the manner in which the subject is introduced, and the entire of the context, place it beyond doubt, that the sacrifice spoken of, was the voluntary burnt-offering of an individual——and thus Doctor Priestley's argument holds good against himself, and he admits that in every sacrifice there was a reference to sin——On the *expiatory* nature of the burnt offering, we shall see more hereafter.

PAGE 38. NOTE 40.——That the Jewish sacrifices were *propitiatory*; or in other words, that in consequence of the sacrifice of the animal, and in virtue of it either immediately or remotely, the pardon of the offender was procured, is all that my argument at present requires——The *vicarious import* of the sacrifice seems indeed sufficiently established by shewing, as has been done, that the sins of the offerer were transferred in symbol to the victim, and immediately after, expiated by the death of the animal, to which they had been so transferred——but this has been an argument ex abundanti; and has been introduced, rather for the purpose of shewing the futility of the objections so confidently relied on, than as essential to the present enquiry——The *effect* of propitiation is all that the argument absolutely demands.

PAGE 38. NOTE 41.——Respecting the place, and time, in which Job lived; as well as the antiquity of the book itself, there are many different opinions——for these see Note 15. of the 2d Sermon.

PAGE 39. NOTE 42.——This point is fully discussed in the 2d Sermon.

PAGE 39. NOTE 43.——Not only are the sacrificial terms of the law, applied to the death of Christ, as has been shewn in notes 25. 26. 27. 28. but others, which open up more fully the true nature of atonement, are superadded in the description of that great sacrifice, as possessing in truth and reality, that expiatory virtue, which the sacrifices of the law but relatively enjoyed, and but imperfectly reflected ——reasonable as this seems, and arising out of the very

nature of the case, yet has it not failed to furnish matter of cavil to disputatious criticism—the very want of those expressions, which in strictness could belong only to the true propitiatory sacrifice of Christ, being made a ground of objection against the propitiatory nature of the Mosaic atonement ——Of this we have already seen an instance in page 211, with respect to the words λυτρον, and αντιλυτρον. The expression, BEARING SIN, furnishes another: the author of the *Scripture Account of Sacrifices*, (p. 146.) urging the omission of this phrase in the case of the legal sacrifices, as an argument against the vicarious nature of the Levitical atonement ——— Such arguments, however, only recoil upon the objectors, inasmuch as they supply a reluctant testimony, in favour of the received sense of these expressions, when applied to that sacrifice, to which they *properly* appertained. But from this they seem to entertain no apprehension: and their mode of reasoning is certainly a bold exercise of logic——from the *want* of those expressions, *as being of vicarious import*, they conclude against the vicarious nature of the Mosaic sacrifices: and, this point gained, they return, and triumphantly conclude *against the vicarious import* of these expressions, in that sacrifice to which they *are* applied—— Not to disturb these critics in the enjoyment of their triumph, let us consider, whether the terms employed in describing the death of Christ as a propitiatory sacrifice, are sufficiently precise and significant, to remove all doubt with respect to its true nature and operation.

To enumerate all the passages of Scripture, in which the death of Christ is represented to have been a *sacrifice*, and the effect of this sacrifice to have been strictly *propitiatory*, must lead to a prolix detail, and is the less necessary in this place, as most of them are to be found occasionally noticed in the course of this enquiry; especially in p. 142. and notes 25. 26. 27. 28.—there are some, however, which as throwing a stronger light upon the nature and import of the Christian sacrifice, demand our most particular attention;

and

and the more so, because from their decisive testimony in favour of the received doctrine of atonement, the utmost stretch of ingenuity has been exerted, to weaken their force, and divert their application——Of these, the most distinguished is the description of the sufferings and death of Christ, in the liiid chapter of Isaiah——we there find this great personage represented as one, on whom *the Lord hath laid the iniquity of us all;* as one, who *was numbered with transgressors, and bare the sins of many;* as one, who consequently *was wounded for our transgressions*, and *bruised for our iniquitiss;* and who, in *making his soul an* (אשם) *offering for sin*, suffered *the chastisement of our peace, and healed* us *by his stripes*——thus we have here, a clear and full explanation, of the nature and efficacy of the sacrifice offered for us, by our blessed redeemer——and as this part of scripture, not only seems designed to disclose the whole scheme and essence of the christian atonement; but, from the frequent and familiar references made to it by the writers in the new testament, appears to be recognized by them, as furnishing the true basis of its exposition; it becomes necessary to examine, with scrupulous attention, the exact force of the expressions, and the precise meaning of the Prophet———for this purpose, I shall begin with laying before the reader the last nine verses of the chapter, as rendered by Bishop Lowth in his admirable translation, with the readings of the ancient versions, and some occasional explanations by Vitringa, Dathe and other expositors.

4. Surely our infirmities he hath borne*: נשא*
And our sorrows, he hath [a]carried* them: סבל*
Yet we thought him judicially stricken;
Smitten of God, and afflicted.

5. But he was wounded for our transgressions;
Was smitten for our iniquities:
The [b]chastisement, by which our peace is effected, was laid upon him;
And by his bruises we are healed.

6. We all of us like sheep have strayed :
We have turned aside, every one to his own way ;
And Jehovah hath made to light[c] upon him the iniquity of us all.
7. It was exacted,[d] and he was made answerable ; and he opened not his mouth :
As a lamb that is led to the slaughter ;
And as a sheep before her shearers,
Is dumb : so he opened not his mouth.
8. By an oppressive judgment he was taken off ;
And his manner of life who would declare ?
For he was cut off from the land of the living ;
For [e]the transgression of my people he was smitten to death.
9. And his grave, &c.
Although he had done no wrong,
Neither was there any guile in his mouth.
10. Yet it pleased Jehovah to crush him with affliction.
If his soul shall make a propitiatory sacrifice[f],
He shall see a seed, &c.
11. Of [g]the travail of his soul he shall see (the fruit,) and be satisfied.
By the knowledge of him shall my servant justify [h]many;
For the punishment of their iniquities he shall [i]bear*.
*סבל.
12. Therefore will I distribute to him the many for his portion,
And the mighty people shall he share for his spoil :
Because he poured out his soul unto death ;
And was numbered with the transgressors :
And he [k]bare* the sin of many ; *נשא
And made intercession for the transgressors.

(*Carried.*)

[a] (*Carried.*) Bajulavit. *Vitr.*—Sustinet. *Dath.* and *Doederl.*——τως πονες υπεμεινεν. *Symm.*—also *Aq.* and *Theod.*——see *Crit. Sac.* tom. iv. p. 5306.

[b] (*Chastisement.*) Pœna exemplaris ad impetrandam nobis reconciliationem cum Deo. *Vitr.*—— Ejus castigatio nostræ cum Deo reconciliationis causa facta est. *Dath.*—— Mulcta correctionis nostræ ei imposita fuit. *Tig.*—מוסר, pœna publica ad deterrendos spectantes a peccando, exemplo pœnarum, ut Ezech. v. 15. *Gussset. Lex.* p. 332.——Pœna exemplaris, quâ alius moneatur et cohibeatur a peccando. παραδειγμα. *Cocc. Lex.*—Michaelis (in loc.) likewise supplies many authorities, in support of the translation given by Lowth and Vitringa.——N. B. the LXX version, παιδεια, which seems the principal ground of Mr. Dodson's objection to the Bishop's translation, supplies no argument against it, inasmuch as this expression is frequently used by the LXX, in the sense here contended for—see Levit. xxvi. 18. 23. 28. Deut. xi. 2. xxi. 18. xxii. 18.—2 Kings, xii. 11. 14. 2 Chr. x. 11. 14. Ps. vi. 1. xxxviii. 1. xxxix. 11. cxviii. 18. Prov. iii. 11. xiii. 24. xix. 18. xxii. 15. Isai. xxvi. 16. Jer. ii. 19. 30. v. 3. x. 24. xxx. 11. 14. xxxi. 18. xlvi. 28. Ezech. v. 15. xxiii. 48. Wisd. iii. 5. Hos. vii. 12. —these passages, in which the words, παιδεια, and παιδευω, are used by the LXX to express the Hebrew מוסר, and יסר, are all instances of their application in the sense of *chastisement:* to these there might be added many examples of the Greek word, used in this sense, from the book of Ecclesiasticus; and we find one passage in the book of Job, (xxxvii. 13.) in which the Greek translator has employed the word παιδεια, as expressive of the Hebrew שבט, a *rod;* so familiarly did they connect with it the notion of correction——the word is also frequently used in this sense by the writers of the new testament—see *Schleusn. Lex.* on παιδεια and παιδευω.

[c] (*Made to light upon him the iniquity of us all.*) Fecit incurrere in ipsum pœnam iniquitatis omnium nostrum. *Vitr.*—— Jova ab eo exegit pœnam peccatorum nostrorum omnium. *Dath.*——Και κυριος παρεδωκεν αυτον ταις αμαρτιαις ημων, is the present reading of the LXX; and the *Old Italic* as given by Augustin, as well as the several readings collected by Sabatier, follow this very nearly; rendering it *Dominus eum tradidit propter iniquitates nostras*—but *Symm.* corresponds with the received

received reading, Κυριος κατανυησαι εποιησεν εις αυτον την ανομιαν παντων ημων——The *Syriac* reads, Dominus fecit ut occurrerent in eum peccata nostra——The *Vulgate*, Dominus fecit occurrere in eum iniquitatem omnium nostrum: and Castellio, Jova in eum omnium nostrûm crimen conjecit——Crellius, indeed, to avoid the force of this clause, translates it, Deum, per Christum, iniquitati omnium nostrum occurrisse—and is refuted by Outram, lib. ii. cap. v. § 3.

[d] (*It was exacted.*) Exigebatur debitum. *Vitr.*——Exactionem sustinuit—vel solutio exacta fuit. *Michaelis.*——Exigitur debitum, et ille ad diem respondit. *Dath.*——Mr. Dodson seems upon very slender grounds, to object to Bishop Lowth's translation of this clause—Dr. Taylor having, in his concordance, pronounced the word נגש, to be a forensic term, signifying, he was *brought forth*, and *Symmachus* having rendered it by the word προσηνεχθη, appear but weak reasons for deciding this point—especially as the word προσηνεχθη might have been used by *Symm.* in the sacrificial sense, in which it so frequently occurs—and that it was so in this instance, is highly probable from the rendering of the *Vulgate; oblatus est, he was offered*—and though this does not come up to the Bishop's idea, yet still less does it favour that, which Mr. Dodson has adduced it to support——For the numerous and weighty arguments, supporting the Bishop's translation of the word נגש, see *Vitr.* and *Pole's Syn.*—see also *Calasio's Concord.* where, under no. II. not less than twenty-one passages are cited, which coincide with this application of the word. One authority more I shall only add: it is that of the Jews themselves, who allow that נגש signifies, to *demand rigorously what is due*——of this see a strong proof in the words of Kimchi, quoted in *White's Comm. on Isai.*

[e] (*For.*) It is curious to observe the way, in which *Mr. Dodson*, who in his note on verse 11. charges the Bishop with "early prejudices and an undue attachment to established systems", has laboured to distort the obvious meaning of this passage, manifestly in support of a system, though not an established one——FOR *the wickedness of my people*, he would translate THROUGH *the wickedness* &c. upon little better grounds than that it *may* be so translated: for as to the authority of the LXX rendering the preposition ב by απο, which is his principal argument, it yields him no support; the

the word απο being frequently used in the sense of *propter*, as is satisfactorily shewn by Schleusn. (*Lex.* no. 17.) who cites several instances to prove it, and amongst them Ex. vi. 9. Deut. vii. 7. Prov. xx. 4. Nah. iii. 11. evincing its agreement with the preposition ב in this respect—and accordingly, απο is in this very place translated *ob*, by *Procopius—Crit. Sac.* vol. iv. p. 5300——and *Sym.* renders the words by ΔΙΑ την αδικιαν——But that the word does in this place imply *propter*, the antecedent and *impulsive* cause, is not only fully proved by Vitringa, and Pole on verse 5. (see also *Nold. Concord.* p. 467.) but is even admitted by Crellius in his *Answer to Grotius*, p. 25.—nay, what is more, Mr. Dodson himself has in verse 5. allowed to the *very same* expression which occurs here, מפשע, the signification which he here refuses to it, translating with the Bishop and the other Commentators, *he was wounded for our transgressions*——perhaps prejudice and attachment to system *may* sometimes stray beyond the pale of the establishment: and tempting as those emoluments may appear, which an established church has to bestow (*Dods. Let. to Dr. Sturges* p. 24.) there *may* be passions, which influence the human breast, with a sway not less powerful than that of avarice——I say not this, from disrespect to Mr. Dodson, whose well meant, and in many respects ably executed, plan of reconciling the distinguished prophet of the old with the writers of the new testament, deserves well of every friend of Christianity——but on most occasions, it may not be amiss to consider, whether prejudice may not lie at more than one side of a question, and whether he who is animated by an ardent spirit of opposition to established opinions, may not be influenced (though perhaps unconsciously) by other feelings than a love of truth.

[f] On this clause see Note 27.

[g] (*Of.*) In this, the Bishop, as well as Mr. Dodson, and our present English version, departs from the uniformity of the translation of the preposition ב, throughout this entire section——PROPTER laborem animæ suæ videbit. *Vitr.*——PROPTER has quas perpessus est afflictiones. *Dath.*——So Crellius himself explains the word, in his *Answer to Grotius*, p. 25.——The LXX version of this book, which, as has been already observed in p. 147. and is admitted also by Mr. Dodson, pref. p. vii. is in many parts erroneous and even

even absurd; and from which, Vitringa remarks on verse 11. "but little aid is to be looked for in this book," (see also the testimony of *Zwinglius* in *Glass. Phil. Sac.* continued by *Bauer.* p. 250.) is here totally unintelligible: but the *Vulgate* renders the clause, PRO eo quod laboravit anima ejus.

h (*Justify.*) Justitiam adferet multis. *Vitr.*——Justificationem conciliabit multis. *Cocc.*——Justitiam dabit multis: i. e. justificabit multos. *Michael.*—Justificabit ipse multos. *Vulg.*—Mr. Dodson, indeed renders it, "turn many to righteousness"—and quotes the authority of *Taylor's Concord.* and Dan. xii. 3.—he cites Grotius also, who on this occasion is the less to be attended to, as he most unaccountably applies the prophecy to Jeremiah, so as to render this sense of the word unavoidable——see *Vitr.* particularly on this word—Cloppenb. asserts, that the most usual signification of the word הצדיק, as of the Greek δικαιοω, is to *absolve*, to *acquit*: see *Pole's Syn.*—justification he says, is opposed to *condemnation*, and is a forensic term, signifying *acquittal*——Albert, on Rom. viii. 33, (*Observ. Phil.*) says of δικαιοω, it is a forensic term, implying a declaration of acquittal, of the person charged with any crime, and answers to the word הצדיק. Parkhurst in like manner explains it, as being a forensic term, implying to absolve from past offences, and corresponding to הצדיק, for which he says, the LXX have used it in this sense, in Deut. xxv. 1. 1 Kin. viii. 32. 2 Chr. vi. 23. Isai. v. 23.—he might have added Exod. xxiii. 7. Ps. lxxxii. 3. Prov. xvii. 15. and many others which may be collected from *Trommius* and *Calasio*——the passage last referred to, places *justification* (הצדיק, δικαιοω,) in direct opposition to *condemnation—he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*—Isai. l. 8. supplies a strong example of the same opposition——see also *Schleusner* on δικαιοω, which corresponding to צדק, is used, he says, "in a forensic sense—and signifies to be acquitted, to be pronounced innocent, and is put in opposition to κατα-δικαζεσθαι"; of which he furnishes several instances.

i *For the punishment of their iniquities he shall bear*) Siquidem eorum peccata bajulavit. *Vitr.*——Nam pro peccatis eorum satisfecit. *Dath.*——Nam pœnas eorum sustinuit. *Doederl.*—Et iniquitates eorum ipse portabit. *Vulg.*——Peccata illorum ipse sustinebit. *Old Italic* as given by August. *Sabat.*

Sabat. in loc.—Mr. Dodson contends against the propriety of the Bishop's translation; and maintains, that the words will bear no other meaning than, "their iniquities he shall *bear away*"—in this he considers himself supported by the authority of the Seventy, who render them, Και τας αμαρτιας αυτων αυτος ΑΝΟΙΣΕΙ—he does not however state, that *Sym.* translates the clause, τας ασεβειας αυτων αυτος ΥΠΕΝΕΓΚΕΙ.—(*Crit. Sac.* tom. iv. p. 5306)——and besides, as we shall see hereafter, the word αναφερω yields him no support.

[k] (*He bare* &c.) Peccatum multorum *tulit. Vitr.*—Pro multorum peccatis *satisfecit. Dath.*——Multorum pœnas *sustinuit. Doederl.*——Peccata multorum *tulit. Vulg.*—Peccata multorum *sustinuit. August.*—*pertulit. Cypr.*——and both add, after the LXX, et propter iniquitates eorum traditus est—*Sabat.* in loc.——Mr. Dodson objects as in verse 11, and renders it, he *took away* the sins &c.

I have thought it necessary, to take this accurate survey, of this celebrated prophecy; and to state thus fully, the various renderings of the most respectable versions, and commentators; lest any pretence might remain, that in deriving my arguments from this part of scripture, I had either unguardedly, or uncandidly, built on any inaccuracy in our common English translation——the plain result of the whole is obviously this—That the righteous servant of Jehovah, having no sin himself, was to submit to be treated as the vilest of sinners; and having the burden of our transgressions laid upon him, to suffer on account of them; and by offering up his life a propitiatory sacrifice, like to those under the law, to procure for us, a release from the punishment which was due to our offences———and thus, from that prophet, justly called Evangelical, who was the first commissioned to lift up the veil that covered the mystery of our redemption, and to draw it forth to open view from beneath the shade of Jewish ceremonies, and types, through which it had been hitherto but faintly discerned, we have a description of that great propitiatory sacrifice, whereby our salvation has been effected,

as plain as it is possible for language to convey it——That Christ is the person described by the prophet throughout this chapter, cannot with any *Christian* be matter of question ——St. Matthew, (viii. 17.) and St. Peter, (1 Ep. ii. 24.) directly recognize the prophecy as applied to Christ——and yet more decisive is the passage, in Acts viii. 35; in which, the eunuch reading this very chapter, and demanding of Philip, *of whom speaketh the prophet this?* it is said, that *Philip began at the same scripture, and preached unto him Jesus* ——indeed so evident and undeniable is the application to Christ, that Dr. Priestley himself, whilst he is laboriously employed, in withdrawing from the support of Christianity, most of the prophecies of the old testament; which he says, Christians, by "*following too closely the writers of the new testament*", have been erroneously led to attribute to Christ; (*Theol. Rep.* vol. 5. p. 213.) yet pronounces it impossible to explain this of any other but Jesus Christ; (p. 226.) and considers the application of it to Jeremiah by Grotius as not deserving a refutation——White also, who in his *Commentary on Isai.* professes to follow *Grotius* as his oracle, is yet obliged to abandon him in his explication of this prophecy, which he says cannot possibly belong to any other than Christ—and this he thinks so evident, that he concurs with A. Lapide, in pronouncing, that "this chapter may justly challenge for its title, *The Passion of Jesus Christ according to Isaiah*"—see also *Kennicot's Dissert.* vol. ii. p. 373.

But whilst Christ is of necessity allowed to be the subject of this prophecy; the propitiatory sacrifice, which he is here represented as offering for the sins of men, is utterly rejected: and for the purpose of doing away the force of the expressions, which so clearly convey this idea, the adversaries of the doctrine of atonement, have directed against this part of scripture, their principal attacks——what has been already advanced in note 27, may shew how impotent have been their attempts to prove, that Christ is not here described, as

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an אשם, or *sacrifice for sin*——and their endeavours to evince, that this sacrifice is not likewise described as one truly *propitiatory*, we shall find to be equally unsupported by just argument, or fair and rational criticism.

The usual method of proceeding has been, to single out one expression from this entire passage; and by undermining its signification, to shake the whole context to ruins—— the person, who is made an אשם, or *sin-offering*, is said to *bear the sins of many*——now, it is contended, that to BEAR *sins*, signifies merely to bear them *away*, or remove them; and that, consequently, nothing more is meant here, than "the removing away from us our sins and iniquities by forgiveness"—*B. Mord.* p. 825. see also *Taylor's Key*, no. 162. *Mr. Dodson's* notes, on this chapter of Isaiah—and particularly *Crell. Resp. ad Grot.* p. 24 &c.——in support of this position, the application of the prophet's words by St. Matthew, (viii. 17.) and the force of the expressions, which in this prophecy are rendered by the words *bearing* sins, are urged as unanswerable arguments.

1. It is said, that "the words in the 4th verse, *our infirmities he hath borne; and our sorrows, he hath carried them*, are expressly interpreted by St. Matthew, of the miraculous cures performed by our Saviour on the sick—and as the *taking* our infirmities, and *bearing* our sicknesses, cannot mean the *suffering* those infirmities and sicknesses, but only the bearing them *away*, or *removing* them, so the bearing our iniquities are likewise to be understood, as removing them away from us by forgiveness."

It must be owned, that this passage of Matthew, has given great difficulty to commentators——his applying, what the prophet seems to say of *sins*, to *bodily infirmities*; and the *bearing* of the former, to the *curing* of the latter; has created no small degree of perplexity——some have, accordingly,

contended, (see *Calixt. Ernest. Schol. Proph.* p. 230.—*Sykes Essay on Christ. Rel.* p. 231.—*Beausob. Rosenm.* and *Wakefield*, in loc.) that Matthew has applied the prophecy merely in accommodation; in which case, he supplies no authority as to the precise meaning of the words of the Prophet—— others again, (see *Hamm. Whitby*, and *Le Clerc* in loc.) that the expressions admit of that full and comprehensive signification, that will include both bodily and spiritual diseases, and which consequently received a twofold fulfilment—— others again, (see *Vitr.* on Isai. liii. 4. and *Raphel. Grot.* and *Doddridge*, in locum) that Christ might be said to have *suffered* the diseases, which he removed; from the anxious care, and bodily harassing, with which he laboured to remedy them, *bearing* them as it were through sympathy and toil—and Bishop Pearce is so far dissatisfied with all of these expositions, that he is led to admit the probability, that the passage in Matthew is an interpolation——Now, if these several commentators, acquiescing in the received, have proceeded on an erroneous, acceptation of the passages, in Isaiah, and Matthew; we shall have little reason to wonder at the difficulties, they have had to encounter in reconciling the prophet and the evangelist—it must surely then be worth our while to try, whether a closer examination of the original passages, will not enable us to effect this point.

For this purpose, it must first be observed, that all the commentators have gone upon the supposition, that the prophet, in the 4th verse, which is that quoted by St. Matthew, speaks only of the sufferings of Christ, on account of our *sins*: into which they have been led, partly by the Greek version, αμαρτιας; and partly by the supposition, that St. Peter refers to this same passage, when he speaks of Christ's *bearing our* SINS *upon the cross*——but the reference of St. Peter is not to this 4th verse, but to the 11th and 12th.—— the words of St. Peter, τας αμαρτιας αυτος ανηνεγκεν, corresponding to the original in both those verses, and being the very

very same used by the Ixx.—τας ἁμαρτιας αυτος ανοισει, and αυτος αμαρτιας ανηνεγκε, being their translation of them respectively——again, with regard to the word αμαρτιας, which is now found in the Greek version of the 4th verse, there seems little reason to doubt from what Dr. Kennicot has advanced, in his *Diss. Gen.* § 79. that this is a corruption, which has crept into the later copies of the Greek; the old *Italic*, as collected from Auguſtin, Tertullian and Athanasius; as well as St. Matthew, reading the word ασθενειας; and thereby proving the early state of that version——Besides Dr. Owen, (*Modes of Quot.* p. 31) mentions two Mss. that read at this day ασθενεια; and one μαλακιας—and from the collection at present making by Dr. Holmes, it is not unlikely that more may appear to justify this reading——I find also, that in 93 instances, in which the word here translated αμαρτια, or its kindred verb, is found in the old testament, in any sense that is not entirely foreign from the passage before us, there occurs but this one in which the word is so rendered; it being, in all other cases, expressed by ασθενεια, μαλακια, or some word denoting bodily disease—see *Calas. Conc.* on חלה no. I.——that the Jews themselves, conſidered this passage of Isai. as referring to bodily diseases, appears from *Whitby*, and *Lightfoot*, *Hor. Heb.* on Mat. viii. 17. and also *Pole's Syn.* on Isai. liii. 4, *Pes.* and *Alsch.*—and that the word חליו is to be taken in this sense, appears not only from the authority of the Jews, but from that of most of the ancient translations; being rendered by *Munſter* and the *Tigurine*, *infirmitates;* and *morbos*, by *Tremellius*, *Piscator* and *Castalio:* Iren. and August. who give us the early Latin version from the Greek, read *infirmitates;* and Tertullian, *imbecillitates*—Cocceius, and all the lexicons, explain it in the same sense, and the several passages, in which it occurs in the old testament, as collected by *Calasio (Concord.)* place the matter beyond dispute——so that the word *infirmities*, by which Lowth, and Vitringa, in agreement with the *Doway* version, have rendered it in this place, cannot possibly be rejected——Mr. Dodson entirely concurs in this interpretation; and

Kennicot

Kennicot asserts positively, that the word always denotes *bodily diseases* (*Diss. Gen.* § 79.)——Dathe, and Doederlein, indeed, explain it by the general expressions, *mala*, and *miseriam*, but Doederl. at the same time admits, that *morbus* is its literal signification.

Having thus ascertained the true sense of the word חלינו, we next proceed to נשא; which, I agree with Mr. Dodson, is not here to be rendered in any other sense, than that of *tollo*, *aufero*—this, *when not connected with* SINS, INIQUITIES, &c. is not infrequently its signification——Dr. Kennicot (*Diss. Gen.* § 79.) takes it in this place in the sense of *abstulit;* and thus Tertullian expressly reads the word from the early Latin—so that the first clause, תליינו הוא נשא, will then run, *surely our infirmities he hath taken*, i. e. *taken away*, exactly corresponding to St. Matthew's translation and application of the words: and thus *Cocc.* (on נשא no. 1.) expressly renders it: *Morbos nostros ipse tulit*, i. e. ferens abstulit."

But the second, or antithetical clause, ומכאבינו הוא מחלם, relates, as we shall see, not to bodily pains and distempers, but to the diseases and torments of the mind——that the word מכאב is to be taken in this sense, Kennicot affirms, (*Diss. Gen.* § 79.)——it is evidently so interpreted, Ps. xxxii. 10. *Many* SORROWS *shall be to the wicked*——and again, Ps. xxxviii. 17. where the Psalmist grieving for his sin, says, *my* SORROW *is continually before me:* and again, Ps. lxix. 29. *But I am poor and* SORROWFUL—and again in Proverbs xiv. 13. *the heart is* SORROWFUL—and Eccles. i. 18.—*he that encreaseth knowledge, encreaseth* SORROW: and ii. 18. *What hath man of all his labour, of the vexation of his heart? For all his days are* SORROWS: and Isai. lxv. 14. *My servants shall sing for joy, but ye shall cry for* SORROW *of heart*——and Jerem. xxx. 15, *Thy* SORROW *is incurable, for the multitude of thine iniquity*——Agreeably to this, the word is translated by Bishop Lowth, and our common version,

sion, *sorrows*—the Vulg. Vitr. and Dath. render it by *dolores*; and the LXX, by οδυναται——πονος, which is the word used by Sym. Aquil. and Theod. (see *Procop. Crit. Sac.* tom. iv. pp. 5299. 5300.) agrees with this, signifying according to Hesych. αλγος, ενεργημα, and being used commonly in this sense in the Greek of the old testament—— Yet, in opposition to all this, Mr. Dodson contends, that the Hebrew word is here to be rendered SICKNESSES: and this, upon no better ground, than that the word *may* signify bodily disorders, as well as diseases of the mind—and in support of this assertion, he refers to *Taylor's Concord.*——Now on consulting *Calasio*, I find, that of 28 passages of scripture, in which, exclusive of the one at present before us, the word מכאב, or its kindred verb, is found, there is scarcely one, that bears any relation whatever to bodily disease: and there is but one, (Job. xxxiii. 19.) in which the LXX have rendered it, by any word implying corporeal ailment; in this one place, they have used the word μαλακια, which however they do not always apply to bodily disease; and which they have employed in the 3d verse of this very chapter, ειδως φερειν μαλακιαι, where Mr. Dodson renders the words *acquainted with* GRIEF——But it is particularly worthy of remark that this word מכאבים, which Mr. Dodson in this 4th verse would translate *sicknesses*, he has himself rendered in the preceding verse, in the description to which this immediately refers, by the word, SORROWS, and yet pronounces this expression utterly inapplicable here: thus allowing the person spoken of, to be *a man of sorrows*, in one verse; and denying that the *same* expression, which was there used, referred to those *sorrows*, in the next where it came to be explained, what and whence these sorrows were——the secret, however, of this inconsistency of criticism, lies in the Hebrew verb, annexed to this word—סבל, to *bear*, in the sense of *bearing a burden*, could not be applied to *sicknesses*, as it might to *sorrows*; and as the object with those, who deny that Christ suffered on our account, is to deprive the

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verb of this signification, the reason of contending for the adjunct *sickness*, in opposition to such a weight of evidence, is sufficiently obvious——the word, סבל, however, Mr. Dodson cannot prove to be taken here in the sense of *removing*——he says, "it has been already proved by many learned men," and refers to Crellius, Whiston, and Taylor ——but in what manner these learned men have proved it, we shall presently see——in his answer to Dr. Sturges, p. 21, he advances indeed his own reasons, in defence of his exposition of the word סבל: but, except the citation from Isai. xlvi. 4, which shall be noticed hereafter, his whole argument turns upon the supposition, that the Hebrew word with which it is connected, as well as its corresponding expression in St. Matthew, is to be understood as signifying bodily disorders, in which case, he says, "סבל must be considered as synonymous to נשא"——all this, then, together with the accompanying remark concerning the use of the word εβασασεν by Hippocrates, must fall with the hypothesis, on which it is built; and the strength of this hypothesis has been now sufficiently ascertained——But, to proceed with the verb סבל ——the word, or its derivative noun, occurs in 26 passages of the old testament; one of which is the verse now under examination: two others relate to sins; one, the 11th verse of this chapter; the other, Lament. v. 7. both of which we shall hereafter discuss more particularly; and the remaining 23 belong literally to *bearing burdens on the shoulder:* and so strictly, and exclusively, is this signification appropriated to the word, that we find the bearers of burdens employed in the work of the temple, called (2 Chr. ii. 2. 18. xxxiv. 13.) סבלים, איש סבל; by the LXX, ωτοφοροι; and in one passage, it is even used to express a *yoke* (Isai. x. 27.) LXX, ζυγος——see *Calas. Concord.*——see also *Buxt. Cocc.* and *Schindl.*—they seem decisive on the point—Buxtorf supplies several instances of the application of the word, from the *Jerusalem Targum;* all of which coincide with the sense here contended

contended for—and Schindler, quotes a remarkable use of the word, in the Syriac translation of St. Mark v. 26. it being there applied to the woman, who is said to have SUFFERED *many things* (παθουσα πολλα) *of the physicians*——Now, when in addition to all these authorities, we find the Greek versions uniformly giving to the word, in this place, the sense of *sustaining*, or *suffering;* (υπεμεινεν being, as we have already seen, the reading of Aq. Sym. and Theodot.—and the LXX expressing both the noun and verb by the one word, οδυναται:)—the Latin versions also rendering it in like manner—(the old Italic as given by August. strictly following the LXX, pro nobis in doloribus est—the Vulg. Pagn. and Piscat. expressing the word by *portavit;* Montan. and Tremell. by *bajulavit;* Munst. by *sustinuit;* and Castal. by *toleravit:*) and our own English translation supported in the same sense by the most eminent biblical scholars, Vitr. Lowth. Dath. and Doederlein—it is natural to enquire, what arguments have been used by those learned men, to whom Mr. Dodson refers us for his *proof*——but the reader will be surprized to find, that confidently as Mr. Dodson has appealed to them, they furnish *no proof at all*——Mr. Whiston merely translates the passage as Mr. Dodson has done, without advancing a single reason in support of it (see *Boyle's Lectures.* fol. ed. vol. 2. pp. 270. 281.)——Dr. Taylor (*Key* &c. § 162.) only says, that סבל will *admit* the sense of *carrying off*, or *away;* and in support of this, instances one solitary passage from Isai. xlvi. 4. which a single glance will prove not to convey this sense—— and as to Crellius, he even confesses, that he cannot find in the old testament, a single instance of the use of the word, סבל, in the sense of bearing *away;* and is obliged to confine himself to the repetition of the argument of Socinus, derived from the application of this passage by St. Matthew to *bodily diseases*, which Christ could be said to bear, only in the sense of bearing away—(see *Crell. Resp. ad Gr.* p. 24—also *Socin. De Jes. Chr.* pars 2. cap. 4. *Opera*, tom. ii. p. 149.)——but, to suppose *this* clause ap-

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plied by St. Mat. to bodily diseases, is a petitio principii; the sense, in which it was understood by St. Matthew, being part of the question in dispute—and that it was differently understood and applied by him, will I trust, presently appear ——Thus we find these learned men, to whom Mr. Dodson has referred for a complete proof of the point he wishes to establish, fulfilling his engagement in a manner not very satisfactory—Mr. Whiston offers *no* proof——Dr. Taylor gives a single, and inapplicable, instance—and Crellius begs the question, admitting at the same time the general language of scripture to be against him —— this may furnish an useful hint to unsuspecting readers——but to proceed.

That this second clause in the 4th verse, relates not to Christ's *removing the sicknesses*, but actually *bearing the sorrows* of men, has, I trust, been sufficiently established —— let us now consider the corresponding clause in St. Matthew's quotation, τας νοσους εβασασιν——this has commonly been referred, it must be confessed, to bodily diseases; but, whether the occasion on which it is introduced, joined to the certainty that the preceding clause is applied in this sense, may not have influenced to this interpretation of the words, is worthy of enquiry——that the word νοσος is primarily applied to bodily diseases, there can be no question—Dr. Kennicot contends (*Diss. Gen.* § 79.) that it is used here to express diseases of the mind—in this he adopts the notion of Grot. on Mat. viii. 17.—and certain passages both in the old and new testament, undoubtedly apply the word in this sense—thus Ps. ciii. verse 3. *who forgiveth all thine iniquities; who healeth all thy* DISEASES——Wisd. xvii. 8. *They that promised to drive away terrors and troubles from a* SICK *soul*—also 1 Tim. vi. 4, *He is proud,* DOTING (or rather DISTRACTED, νοσων) *about questions and strifes of words*——Schleusner also explains the word νοσεω, as "metaphorically applied to the mind;" and quotes in confirmation of this, Ælian, and Julius Pollux——to the same purpose, Elsner (*Observ. Sac.* tom ii. p. 307.) quotes Plutarch,

Plutarch, Lucian, &c.——and if νοσος, as all Lexicons agree, corresponds to the *morbus* of the Latins, there can be no question of its occasional application to the disorders of the mind——now if the word be taken in this sense in this passage of Matthew, it will exactly agree with the *sorrows*, or *sufferings*, of Isaiah——Or if, supposing it to denote bodily disease, it be used by metonymy (as Vitringa, on Isai. liii. 4. explains it) for *pains and afflictions*, the cause being put for the effect; or if again, with Glassius, (*Phil. sacr. Dath.* p. 972.) Doederlein, (on Isai. liii. 4.) and other distinguished biblical critics, it be supposed merely to express the *punishment of sins*, bodily diseases being viewed by the Jews familiarly in that light—or if, waving these interpretations, which some may consider as too strongly figurative, the word be taken in its largest sense, as comprehending *ills* and *afflictions* in general, without regarding what their cause might be, it will equally correspond with the expression of the prophet—— and that it is to be taken in this large sense, and by no means to be confined to mere bodily diseases, is yet farther confirmed by the emphatical verb βασταζειν, which is connected with it, and which so adequately conveys the force of the Hebrew, סבל——"in this word," *Grotius* remarks, "as in the Hebrew סבל, and its corresponding שען which is here used by the Syriac version, is contained the force of *burden* and *suffering*" (on Mat. viii. 17.)——thus Mat. again, (xx. 12.) *have* BORNE *the burden and heat of the day*——and Luke (xiv. 27.) *Whosoever doth not* BEAR *his cross*—John (xvi. 12.) *But ye cannot* BEAR *them now.* Acts. (xv. 10.) *A yoke on the neck of the disciples, which neither our fathers nor we were able to* BEAR——and in the same sense we find it used by St. Paul (Gal. vi. 2) BEAR *ye one another's* BURDENS; also (v. 10.) *He that troubleth you shall* BEAR *his judgment:* and again (Rom. xv. 1.) *We that are strong ought to* BEAR *the infirmities of the weak*—— It must be unnecessary to cite more passages—there are in all, 26 in the new-testament, in which the word βασταζω occurs, exclusive of this of Mat. viii. 17.—and in no one, is the

sense any other, than that of *bearing*, or *lifting* as a *burden* (see *Steph. Concord.*)—the 4 passages which are adduced by Taylor, (*Key* 162.) viz. Mark. xiv. 13. Luke vii. 14. Joh. xii. 6. and xx. 15, all of them imply this very idea—for even though the thing spoken of were eventually to be carried *away*, yet this necessarily requires that it should be *carried* or *borne*, as a burden—but what makes this objection the more extraordinary is, that the carrying *away* is not necessarily implied in any one of them—the carrying (bajulare, *Vulg.* and *Tertull.* and *Cod. Brix.*) the pitcher of water, which is spoken of in one; and the bearing the dead man's bier, that is referred to in another; conveying simply the idea of *bearing*——the two passages in John also, one relating to Judas bearing the bag, and the other to the taking away the body of Jesus, are by no means conclusive: the interpretation of *carrying away*, or *stealing*, what was put into the bag, though supported by B. Pearce and others, being but conjectural, and standing without any support from the scripture use of the word—and *lifting* being all that is necessarily meant with respect to the body of Christ, although the *consequence* of that lifting was the carrying it away, and that our version attending to the general sense more than to the strict letter, has rendered it, *borne him hence*——I will only remark in addition, that Dr. Taylor has contrived to exhibit a much more numerous array of texts, in support of his sense of the word βαστάζω, than those here examined—he has cited not fewer than ten—but this is a sort of deceptio visus; there being but these four in which the term occurs—the word ἐβάστασεν he had joined with two others, ἐλαβε and ἀνηνεγκε, and pursued the investigation of them jointly: thus the text in which *any* of these words was contained, became necessary to be cited, and appeared to be applied to *all*——whether this be an accurate mode of examining the signification of words, which may differ in meaning or force; or whether it may not tend to make a false impression on the hasty reader, by presenting to his *view*, a greater number of authorities, than really exist,

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in support of a particular acceptation, it would not be amiss for those who are used to *talk largely* about candour to consider——this digression, though it somewhat retards the course of the argument, I thought it right to make, as perhaps there is nothing more useful, than to put young readers on their guard against the arts of controversy——to proceed —The use of the word βασαζω in the old testament, by the LXX, and Sym. confirms the acceptation here contended for (see *Trom. Concord.*)—and amongst profane writers we find additional authorities——Albert. (*Observ. Phil.* on Joh. xvi. 12.) supplies a strong instance from Epictetus.—Raphelius also, (on Joh. xx. 15.) although his mistake respecting the meaning of Mat. viii. 17. has led him to give the force of *asportare* to the word, adduces another equally strong from Polybius——in conformity with this acceptation also, we find Tremellius's version from the Syriac, and Beza's from the Greek, as well as the Vulg. and the old Latin, render the word by *portat;* the plain and direct meaning of which is to *bear as a burden*——it may be likewise remarked, that Rosenmuller, although embarrassed with the notion that νοσους here implied bodily disease, is yet obliged by the force of the verb βασαζω, to apply it in the above signification, notwithstanding it makes little less than nonsense of the passage: ONERI *sanandi morbos nostros*, HUMEROS SUPPOSUIT, is his explication of the words.

If the remarks which have been made be just, the result of the whole is, that the Prophet and the Evangelist entirely agree——they use the same language, and in the same sense: and the translation, which Bishop Lowth has given, will, with a slight variation, accurately convey the sense of both—*Our infirmities he hath borne* (away;) *and our sorrows, he hath carried them*——or as Dr. Kennicot translates both, *Morbos nostros abstulit, et ægritudines nostras portavit*—and this last is very nearly the version of the *Old Latin*, as given by Tertullian

lian (see *Sabatier* on Is. liii. 4.)——*Imbecillitates nostras aufert, et languores nostros portat*; or as Ambros. *ægritudines nostras portavit*—and is accurately conveyed by the old version of Coverdale, which Dr. Kennicot (*Diss. Gen.* p. 45. note a.) does not scruple in many instances to prefer to our present English translation, *He only* TAKETH AWAY *our* INFIRMITE, *and* BEARETH *our* PAINE—— thus are Isaiah and Matthew perfectly reconciled—the first clause in each, relating to diseases *removed*; and the second, to *sufferings endured*—for it should be remarked, in addition to what has been already said, that ελαβε and εβασασε in Matthew, bear to each other the proportion of the verbs נשא and סבל in Isaiah: the former in each of these pairs being generic, πολυσημον, and extending to all modes of *taking*, or *bearing*; *on*, or *away*: and the latter being specific, and confined to the single mode of *bearing*, *as a burden*——and now by the same steps, by which the prophet and the evangelist have been reconciled, we find the original objection derived from St. Matthew's application of the prophecy, completely removed: since we now see, that the *bearing*, applied by the Evangelist to *bodily disease*, is widely different from that which the Prophet has applied to *sins*; so that no conclusion can be drawn from the former use of the word, which shall be prejudicial to its commonly received sense in the latter relation.

One point yet, however, demands explanation—it will be said, that by this exposition, the prophet is no longer supposed to confine himself to the view of our redemption by Christ's sufferings and death; but to take in also the consideration of his miraculous cures: and the evangelist, on the other hand, is represented as not attending merely to the cures performed by Christ, with which alone he was immediately concerned; but as introducing the mention of his suffering for our sins, with which his subject had no natural connexion——Now to this I reply, first with regard to the prophet, that it is not surprising, that so distinguishing a character

racter of the Messiah, as that of his *healing all manner of diseases with a word;* and one, which this prophet has elsewhere (xxxv. 5.) depicted so strongly that our Saviour repeats his very words, (*Batt's Diss.* 2d edit. p. 109.) and refers to them in proof that he was the Messiah; (Mat. xi. 4. and *Beausobre* in loc.)—it is not, I say, surprising, that this character of Christ should be described by the prophet—and that it should be introduced in this place, where the prophet's main object seems to be to unfold the plan of our redemption, and to represent the Messiah as suffering for the sins of men, will not appear in any degree unnatural, when it is considered, that the Jews familiarly connected the ideas of sin and disease; the latter being considered by them the temporal punishment of the former; (for abundant proof of this see *Whitby* on Mat. viii. 17. and particularly on ix. 2.—see also *Grot. Beausob.* and *Rosenm.* on Mat. ix. 2.—*Drusius* on the same, *Crit. Sac.* tom. vi. p. 288—and *Doederl.* on Isaiah liii. 4.)—so that he, who was described, as averting, by what he was to *suffer*, the penal consequences of sin, would naturally be looked to, as removing, by what he was to *perform*, its temporal effects; and thus the mention of the one would reasonably connect with that of the other; the whole of the prophetic representation becoming, as Kennicot happily expresses it, "Descriptio Messiæ benevolentissime et agentis et patientis" (*Diss. Gen.* § 79.)——That the Evangelist, on the other hand, though speaking more immediately of the removal of bodily diseases, should at the same time quote that member of the prophecy, which related to the more important part of Christ's office, that of saving men from their sins; will appear equally reasonable, if it be recollected, that the sole object, in referring to the prophets concerning Jesus, was to prove him to be the Messiah; and that the distinguishing character of the Messiah was, *to give knowledge of salvation unto his people by the remission of their sins* (Luke i. 77.)—so that the Evangelist may be considered, as holding this leading character primarily in view; and at the same time, that he marks to the

the Jews, the fulfilment of one part of the prophecy, by the healing of their bodily distempers, or as Dr. Taylor well expresses it, represents our Lord, as acting one part of his saving work described by the prophet, he directs their attention to that other greater object of our Saviour's mission, on which the prophet had principally enlarged; namely, the procuring forgiveness of their sins by his suffering—and thus, the present fulfilment of the prophecy was, at the same time, a designation of the person, and a pledge of the future fuller completion of the prediction——Grotius, notwithstanding he has fallen into the common error, respecting the word חלינו in Isaiah, and the supposition that St. Peter and St. Matthew refer to the same part of the prophecy, deserves particularly to be consulted on this passage of Matthew—Cocceius also, in his Lexicon, (on the word סבל) gives this excellent explanation; "he hath taken on himself (suscepit) our sorrows or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distemtempers"——If it should be asked, why, if it were a principal object with the Evangelist to point out the great character of the Messiah as suffering for sins, he did not proceed to cite those other parts of the prophecy, which are still more explicit on that head; I answer, that having to address himself to those, who were perfectly conversant in the prophecies, he here, as elsewhere, contents himself, with referring to a prediction, with the particulars of which he supposes them to be familiarly acquainted; merely directing them to the person of whom it treats, and then leaving it to his readers, to carry on the parallel between the prophecy and the farther verification of it in Jesus——on St. Matthew's peculiar mode of citing the prophecies, see some excellent observations of Dr. Townson. *Disc.* iv. Sect. ii. § 5. and Sect. iv. § 3.

If, after all that has been said, any doubt should yet remain, as to the propriety of thus connecting together, either in

in the prophet or the evangelist, the healing of diseases and the forgiveness of sins, I would beg of the reader to attend particularly to the circumstance of their being connected together frequently by our Lord himself——thus, he says to the sick of the palsy, when he healed him, *thy sins be forgiven thee*, (Mat. ix. 2.)—and, that bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances, the punishment of sin, we may fairly infer from John v. 14. where Jesus says to him whom he had *made whole; sin no more, lest a worse thing come unto thee*—it should be observed also, that what in Mark iv. 12. is expressed, *and their sins should be forgiven them*, is given in Mat. xiii. 15. *and I should heal them*—see also James v. 15—and Isaiah xxxiii. 24.—and observe the maledictions against the transgressors of the law in Deut. xxviii. 21. —see also, in addition to the authors named in p. 247. *Grot.* on Joh. v. 14. *Glass. Phil. Sac. a Dath.* p. 972. and *Le Clerc*, and particularly *Pole's Syn.* on Mat. ix. 2.

I have dwelt thus long upon this head, because there is no point, on which the adversaries, not only of the doctrine of atonement, but of that of the divine inspiration of the Evangelists, rely more triumphantly, than on the supposed disagreement between St. Matthew, and the prophet from whom he quotes in the passage before us——we come now to the SECOND head of objection; namely, that the words in the original, which are rendered by *bearing sins*, do not admit the signification of *suffering for* them; but are, both in this prophecy, and elsewhere throughout the old testament, understood in the sense of *taking them away*.

The two words, which are used by the prophet to express *bearing* sin, are as we have seen, p. 228. סבל in the 11th verse, and נשא in the 12th.—let us then enquire, in what sense these words are used, in other parts of the old testament——the word נשא, it is true, as we have already seen with respect to the 4th verse, is often applied in the signification of *bearing away*;

but being (like the word *bear* in English, which has no less than 38 different acceptations in *Johnson's Dict.*) capable of various meanings, according to the nature of the subject with which it is connected; so we find it, when joined with the word *sin*, constantly used throughout scripture, either in the sense of *forgiving* it, on the one hand; or of *sustaining*, either directly or in figure, the penal consequences of it, on the other——Of this latter sense, I find not less than 37 instances, exclusive of this chapter of Isaiah; in all of which, bearing the burden of sins, so as to be rendered liable to suffer on account of them, seems clearly and unequivocally expressed—in most cases, it implies *punishment* endured, or incurred; whilst in some few, it imports no more than a representation of that punishment, as in the case of the scape-goat, and in that of Ezechiel lying upon his side and thereby *bearing the iniquity*, i. e. representing the punishment due to the iniquity, *of the house of Israel* (see *Newcome*, *Munst.* *Vatabl.* and *Clarius* on Ezech. iv. 4. 5.)—but in no one of all this number, can it be said to admit the signification of carrying *away*, unless *perhaps* in the case of the scape-goat, Lev. xvi. 22. and in that of the priests, Ex. xxviii. 38. and Lev. x. 17 —and of these, no more can be said, than that they *may* be so interpreted——see on these at large p. 252—257. To these instances of the word נשא, connected with חטא, עון, *sins*, *iniquities*, &c. may fairly be added those, in which it stands combined with the words חרפה, כלמה, *disgrace*, *reproach*, *shame*, &c. of which there are 18 to be found: and in all of them, as before, the word is used in the sense of *enduring*, *suffering*——the idea therefore of a *burden to be sustained* is evidently contained in all these passages ——Of the former sense of the word, when connected with *sins*, *iniquities*, *offences*, either expressed or understood, namely that of *forgiving*, there are 22; in all which cases, the nominative to the verb נשא is the person who was to grant forgiveness—to *forgive* then, on the part of him, who had the power so to do; and to *sustain*, on the part of him, who was deemed either

either actually or figuratively the offender, seem to exhaust the significations of the word נשא, when connected with *sins*, *transgressions*, and words of that import——in conformity with this induction, Schindler (*Lex. Pentag.* in נשא no. III.) affirms, that this verb, when joined with the word *sin*, always signifies either to *forgive* it; or to *bear* it, i. e. to suffer for it: *remittere*, *condonare*; vel *luere*, *dare pœnas*.——Now it has been commonly taken for granted, and Socinus even assumes it as the foundation of his argument, (*De Jes. Chr.* pars 2. cap. 4.) that this signification of *forgiveness*, which evidently is not the radical meaning of the word, has been derived from the more general one of *bearing away*, *removing*. But this seems to have had no just foundation: *bearing away*, necessarily implying something of a burden to be carried, it seems difficult to reconcile such a phrase with the notion of that Being, to whom this act of forgiveness is attributed, throughout the old testament——may not the word have passed to this acceptation, through its primary sense of *bearing*; namely, *suffering* through patience, *enduring*, or *bearing* WITH?—and it is remarkable that Cocceius, at the same time that he complies with the general idea, of referring the signification of the word in the sense of *forgiving sin* to its acceptation of *tollere*, *auferre*, admits that "in this phrase is contained the notion of *bearing*; *ferendi*, nempe per *patientiam*" (*Lexic.* on נשא no. IX.)—— It is certain, that the mercy of God is represented throughout scripture, as being that of *long suffering*, and of great patience —see Ps. lxxxvi. 15. and particularly Ex. xxxiv. 6, 7. and Numb. xiv. 18. where this very character is joined with the word נשא, as that under which the Deity is represented as forgiving iniquity—and it is deserving of remark, that in the verse following the passage in Numb. the forgiveness expressed by the word נשא, is described to be of that nature, that implies *patient endurance*; for it is said, *as thou hast forgiven*, נשאתה, *this people*, FROM EGYPT EVEN UNTILL NOW—— and agreeably to this reasoning, Houbigant translates the

word נשא, in both the last passages, *parcere*——thus then, upon the whole, the generic signification of the word נשא, *when applied to sins*, seems to be that of *bearing*, *suffering*, *enduring*: and then on the part of the sinner, it implies, *bearing the burden*, or penal consequences of transgression: and on the part of him against whom the offence has been committed, *bearing with* and patiently enduring it.

We are now enabled to form a judgment of the fairness of Dr. Taylor's criticism, (*Key*. no. 162.) on which Mr. Dodson, (Isai. liii. 4.) and all the writers, who oppose the doctrine of Christ's vicarious suffering, so confidently rely —we here see, that the language of scripture furnishes no authority, for translating the word נשא, when connected with *iniquities*, in the sense of *bearing* AWAY——Dr. Taylor, indeed, adduces instances of this use of the term, but they are almost all inapplicable to the present case; none of them relating to *iniquities*, except the three which have been already alluded to in p. 250—viz. Ex. xxviii. 38. Lev. x. 17. and xvi. 22.——if then these three be found not to justify his explication, he is left without a single passage, of that great number, in which this word is used in reference to iniquities, to support his interpretation.

Now, as to the first of these, in which Aaron is said to *bear the iniquity of the holy things*; beside that the iniquity here spoken of, being a *profanation* of the holy things, scarcely supplies an instance of עון, in the *direct* sense of iniquity, combined with the verb; there seems no reason whatever to doubt that נשא is here to be taken in its usual signification of *bearing the blame of*, *being made answerable for*, as in the passage in Numb. xviii. 1. which exactly corresponds to this, and as Houbigant here translates it, *suscipiet* maculas donorum—see note 37. p. 198. and in addition to the authorities there named, *Munst. Vatabl. Clar. Fag.* and *Grot.* on Numb. xviii. 1.—it must be remarked also, that the word ἐξαιρέω, used

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in this passage by the LXX as equivalent to נשא, furnishes no support to the objection—the term applied by the LXX to express the same thing in the parallel passage in Numb. xviii. 1. being λαμβανω, which is the term commonly made use of by them to render נשא, in those cases, where bearing the burden of sins by suffering for them, is understood——see on this p. 270.

The word נשא, in the 2d passage, Lev. x. 17. has been pronounced, upon the authority of the LXX, which renders לשאת here by ινα αφελητε, to relate to the *priests*, and consequently to signify not *bearing*, but bearing *away*——but, even admitting the word in this place to be connected with the priests, and not with the victim, yet would it not thence necessarily follow, that the word could be used only in the sense of *bearing away:* it having appeared from what has been just said, that in its strict sense it might be applied with propriety even to the priests; and in this way we find it explained by *Jun. and Trem.* who thus expound it in this place; "ut a cœtu iniquitatem in vos transferatis et recipiatis expiandam;" and, at the same time, to denote the manner in which this bearing the sins of the congregation was understood, refer to Lev. xvi. 21. 22. in which the priest is described as personating the people, laying his hands on the head of the victim, and whilst he placed the sins of the people thereon, making confession in their name, and as their representative, so that he might be considered, as bearing their sins untill he placed them upon the head of the goat —— In like manner Patrick—"the priest here, by eating of the sin-offering, receiving the guilt upon himself, may well be thought to prefigure one, who should be both priest and sacrifice for sin."—Houbigant translates, "quâ plebis iniquitatem *subeatis;*" and Stanhope (*Boyle's Lect.* fol. vol. 1. p. 779.) in like manner explains it, by the priests "taking the sin upon themselves"—Vatablus again, who also refers the word נשא

to

to the priests, and yet does not explain it in the sense of *bearing*, that is *sustaining*, interprets it in the absolute signification of *forgiveness*, without hinting, that this was to be effected in the sense of bearing *away*: "*that you should forgive*," he says, "that is, declare the forgiveness of &c."——and indeed, it is remarkable, that the only passages, in which the LXX have rendered נשׂא when connected with sins, by the verb αφαιρεω, are, besides the present one, these two Ex. xxxiv. 7. and Numb. xiv. 18.—in both of which God is represented *long-suffering*, *and* FORGIVING *iniquity*, &c. and in which, what has been said in pp. 251, 252. may perhaps be sufficient to shew, that the sense of bearing *away* is not included—so that, were we to argue from analogy, the word αφελητε in this place, referred by the LXX to the priests, should be taken in the sense of *forgiveness* simply—in which sense it is also used by the LXX in Ex. xxxiv. 9. where the original is סלח, *condono*—and thus, no argument arises in favour of the signification of bearing *away*——But moreover, the sense of the word αφαιρεω, in the application of it by the LXX, is not to be concluded from its ordinary derivation—we find it, all through Levit. and Numb. especially in the 18th chapter of the latter, used to express the *offering* heave-offerings and wave-offerings to the Lord—and it seems remarkable, that in that chapter, special directions are given, that all such parts of the offerings as are to be waved and presented to the Lord, should be eaten by the priests; and with respect to these, the word αφαιρεω is constantly used, and they are declared to be most holy (see *Munst. Fag. Vatab. Clar.* in Numb. xviii. 8.)—these things certainly bear a strong resemblance to the particulars of the passage in Levit.——but this I do not offer, as fixing the meaning of the LXX in this place—the word αμαρτιαν following the verb in the sense of *iniquity*, עון, seems inconsistent with this application of the word αφαιρεω here——it serves however to shew, that the use of the word αφελητε by the LXX, is not decisive of their rendering the original in the sense of *bearing away*—

and

and indeed, when the word ΑΠΟφερω has been used by them as a translation of נשה, in a sense manifestly different from that of bearing *away*, (see p. 271.) the mere derivation of the word αφαιρεω should not be deemed demonstrative of their applying *it* in that sense——But besides, there seems no sufficient reason, for rendering the sentence so as to apply the expression to the *priests*, and not to the *sin-offering*——commentators, indeed, seem generally to have assumed this point; and *Crellius* (tom. i. p. 20.), in his answer to *Grotius*, builds on it with perfect confidence—the system likewise of the author of the *Scrip. Acc. of Sac.* is in a great measure founded upon it, (pp. 123. 145.)—but bating the authority of the LXX, there appears no ground whatever for this interpretation; and accordingly, not only does Grotius (*De Satisfact. Chr.* cap. i. § 10.) positively affirm, that this passage affords an instance of "the *victim* being said to bear the iniquity of the offerer," but even Sykes himself, at the same time that he notices the version of the LXX, seems to admit the same (*Ess. on Sac.* p. 144.)—and I will venture to say, that whoever attends carefully to the original, will see good reason to concur in this interpretation——The passage exactly corresponds in structure with that in Lev. xvii. 11—and the comparison may throw light upon the subject—— here, the priests are rebuked, for not having eaten the sin-offering, and the reason is assigned; *for it is most holy, and God hath given it to you, to bear* (לשאת, for the bearing,) *the iniquity of the congregation* &c.——there, the Jews are ordered not to eat blood, and the reason is assigned; *for the life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement* (לכפר, for the making atonement) *for your souls*, &c.—now, because the word *you* happens to lie nearest to the verb לכפר in this sentence, are we to infer, that the *persons spoken to*, were to make the atonement, and not the *blood*, which though it happens to be placed farthest from the verb, is yet the subject evidently carried through the whole

whole sentence, and is immediately after pronounced to be that, which made the atonement?——yet this is the reasoning applied to the former passage, which is precisely parallel——indeed I cannot help thinking, that the whole of this passage in Lev. x. 17. has been hitherto misunderstood; and although, independent of the explanation which I am going to offer, the sense of the word *bear* which I contend for, seems already sufficiently established; yet since this is an interpretation, which seems generally to have been overlooked, I must beg to propose it here——Moses rebukes the sons of Aaron, because they had not eaten the sin-offering, as he had before commanded should be done, in the 6th chapter—Now, in that chapter he had directed, that the offering for the *priests* should *not* be eaten, but entirely consumed with fire, (verse 23.) but that the sin-offering for the *people*, *should* be eaten by the priests (verse 26.)—in the 9th chapter we find Aaron, under the direction of Moses, presenting a sin-offering for himself, and another for the people; but, instead of obeying Moses's commands respecting the *sin-offering for the people* by eating it, he had burned *it*, as well as the sin-offering for himself——this is the occasion of Moses's displeasure (x. 16.) and he reminds the sons of Aaron, (verse 17.) that the goat being the sin-offering *for the people*, being appointed to *bear the iniquity of the* CONGREGATION, (not that of the priests,) it should *therefore* have been eaten: the force of the passage then is not, *God hath given it* YOU to (eat, that by so doing ye might) *bear* (away) *the iniquity of the congregation*, &c. but, *God hath given* IT *you* (to eat, *it* being the offering appointed to bear, or as is the strict translation) *for the bearing* (in whatever sense the sacrifice was usually conceived to bear) *the iniquity of the* CONGREGATION——this seems the most obvious and intelligible construction of this passage; and if this be admitted, it is evident, that this text furnishes no support to the opinions of those, who object to the sense of the word *bear* contended for in this note.

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As little support will the remaining text supply, which relates to the scape-goat, Lev. xvi. 22——That the scape-goat was represented as going into the wilderness, whilst he symbolically *bore* the sins of the people, which had been laid upon him, is certain; and that he *consequently* bore them *away*, is equally certain: but, that it thence follows, that the *word* used to express his bearing those sins, must of itself signify to bear *away*, seems an unwarrantable conclusion—their being borne *away*, was a necessary consequence of the goat's *going away*, whilst the symbolical burden lay upon his head, and therefore proves nothing as to the meaning of the word here rendered to *bear:* any word, which implied the sustaining a burden in any way, might have here been equally applied, unless it at the same time conveyed the notion of standing still under the burden, of which language (as far as I know) does not supply an instance——so that, in fact, the argument here seems to amount to this: that the word *bear*, leads the mind to bearing *away*, *when the word* AWAY *is connected with it*—a position not necessary to combat.——It deserves also to be remarked, that the LXX have not here used any of those terms, which might be supposed to countenance the sense of bearing away —— αναφερω, αποφερω, αφαιρεω, εξαιρεω, which Dr. Taylor, and those who adopt his notions, are so desirous of bringing forward on other occasions, as proving the septuagint interpretation of נשא in that sense, are all rejected by the LXX in this case; (in which, if bearing *away* was intended, these, or some word, which might mark that meaning, would moſt naturally have been adopted:) and the word λαμβανω, by which נשא is conſtantly rendered by the LXX in those cases where the actual sustaining of sins and their consequences is concerned, is the term employed.

We have now seen, what is the full amount of Dr. Taylor's objections againſt our account of the scripture acceptation of the word נשא, *when applied to sins*——the three instances, whose value we have just considered, being all that he is able

to oppose to a collection of 34 passages, which unequivocally apply the word נשא to the SUSTAINING *of sin*, or its consequences; together with eighteen more, which, without exception, combine the word in the same sense with the terms *shame*, *reproach*, &c.—and it is curious to observe, that from a signification of the word, established upon such grounds, and in opposition to such evidence, it is, that he has deduced the force of the expression when applied to the *forgiveness* of iniquities; contending, that it derives this signification from its more general meaning of bearing *away*, previously ascertained in the way we have described.—Crellius, who is appealed to by Mr. Dodson on the signification of this word נשא, as he was before on that of סבל, (see p. 240.) adds but little strength to the cause—he mentions, indeed, an admission by Grotius, and an interpretation by Vatablus, but he refers us for the complete proof to Socinus, as Mr. Dodson had referred us to *him*.—Socinus is to prove the point by examples, "prolatis exemplis." (*Crell. Resp. ad Grot.* p. 24.)—Now, the examples adduced by *Socinus*, to prove that the word נשא, applied to sins, may properly be translated in the sense of bearing away, are the two, which have been already noticed in pp. 251, 252. viz. Ex. xxxiv. 7. and Numb. xiv. 18. —and these, he says, clearly prove it, *because* here the word is applied in the sense of *forgiving*, and that was done by bearing *away* or *removing* sins, or their punishment—see *Socin. Opera. De Jes. Chr.* pars. 2. cap. 4. pp. 148, 149.——But, surely, since the dictum of this father of Socinianism was at last to decide the point, it had been sufficient had he at once *affirmed* it, without the circuitous form of an example.—Sykes, indeed, has discovered, as he thinks, *one* instance, which clearly establishes the acceptation of the word in the sense of *bearing* AWAY *iniquity*—it is that of Exod. x. 17.—and I confess, were I confined to a single passage for the proof of the opposite, I think it is the one I would select, as marking most decidedly that this word has *not* acquired the sense of *forgiving*,

forgiving, through the signification of *bearing away*—Pharaoh says unto Moses, FORGIVE (נשא) *I pray thee my sin only this once, and intreat the Lord that he may* TAKE AWAY (יסר) *from me this death.*—Now, if the word נשא were rendered, with Dr. Sykes, *take away*, it must then be, *take away the punishment* of my sin; taking away the sin itself being unintelligible, and this being the very sense in which the word is said to acquire the force of forgiveness—see *Socin. Opera*, tom. 2. p. 149.—Now, to desire Moses to take away his punishment, and after that, to entreat the Lord that he would take away the same punishment, seem not perfectly consistent—whereas, if we suppose the word expressing forgiveness, to convey the force of *enduring*, *bearing with*, all is perfectly natural: and Moses, having *thus* forgiven the *sin* of Pharaoh, might reasonably be called on to entreat, that the Lord would remit the *punishment*——besides, it is observable, that where the punishment is spoken of, there the word used is not נשא, but הסיר, which unequivocally signifies *to take away*.

What then is the result of this unavoidably prolix enquiry? *That the word* נשא, *when connected with the word* SINS, *or* INIQUITIES, *is throughout the entire of the bible to be understood in one of these two significations:* BEARING, *i. e. sustaining, on the one hand; and* FORGIVING, *on the other—and that, in neither of these applications, does there seem any reason for interpreting it in the sense of bearing* AWAY—*nor has any one unequivocal instance of its use, in that sense, ever been adduced.*

So far as to the word נשא—the meaning of סבל is, if possible, yet more evident——being used, as we have already seen, p. 240, in *every* passage, where it is not connected with the word *sins*, or *sorrows*, in the literal sense of *bearing a burden*, we can have little difficulty to discover its signification where it is so connected—in its reference to *sorrows*, it has also been specially examined, and the result, as we have seen, has confirmed its general application—its relation to *sins* is

exemplified but in two passages, one of which occurs in the 11th verse of the chapter of Isai. under consideration, and the other is to be found in Lament. v. 7.——now it happens, that this last passage is such, that the meaning of the word cannot be misunderstood——*Our fathers have sinned, and are not; and we have borne* (סבלנו) *their iniquities;* or, as *Dr. Blayney* renders it, we have *undergone the punishment of* their iniquities——The force of the word סבל, then, will not admit of question: and if any additional strength were wanting to the argument concerning the verb נשא, *this* word standing connected with *iniquity* in the 11th verse, exactly as נשא is with *sin* in the 12th, would abundantly supply it——that נשא indeed, in all cases where the sense of *forgiveness* is not admissible, has the force of סבל when used in relation to *sins*, will readily appear on examination—their correspondence is particularly remarkable, in the parallel application of the two words in the passage of Lamentation just cited, and in those of Numb. xiv. 33. and Ezech. xviii. 19. 20. in which נשא is used to express the sons *bearing* the wickedness of their fathers, in precisely the same sense, in which סבל is applied in the former.

These two words then, נשא, and סבל, being clearly used in the common sense of *bearing sins*, in the 11th and 12th verses of this chapter of Isaiah, it remains yet to ascertain, what is the scripture notion conveyed by that phrase——now, this is evidently in all cases, *the suffering, or being liable to suffer, some infliction on account of sin, which in the case of the offender himself, was properly called punishment*——this I take to be the universal meaning of the phrase——the familiar use of the words עון, חטאה *iniquity, sin*, for the *punishment of iniquity*, or as I would prefer to call it the *suffering due to iniquity* [see 2 Kings. vii. 9. and Zech. xiv. 19. and besides all the antient commentators, consult *Bishop Lowth* on Isai. xl. 2. *Dr. Blayney* on Jer. li. 6. and *Primate Newcome* on Hos. x. 13.—the last of whom subjoins the remark, that

that " this particular metonymy, of the cause for the effect, was natural among the Jews, whose law abounded with temporal sanctions, which God often inflicted."] fully justifies this explication of the phrase ; and so obtrusive is its force, that we find this meaning conceded to the expression even by Sykes, *(Essay on Sac.* p. 146.) Crellius, *(Resp. ad Grot.* p. 20.) and Socinus himself. *(De Jes. Chr.* pars ii. cap. 4.)

But, although the phrase of *bearing sin* is admitted by all to mean, *bearing the punishment or consequences of sin*, in the case where a man's own sin is spoken of, yet it is denied, that it admits that signification, where the sin of another is concerned—see *Scrip. Acc. of Sacr.* p. 142——Now in answer to this, it is sufficient to refer to the use of the expression in Lament. v. 7. compared with Jer. xxxi. 29. 30. and to the application of it also in Ezech. xviii. 19. 20. and in Numb. xiv. 33.——in all of these, the sons are spoken of, as *bearing the sins* of their fathers ; and in none of them can it be pretended, that they were to bear them in the sense of bearing them *away*, or in any other sense than in that of *suffering for* them : and the original term employed to express this, is סבל in the passage in Lamentations, and נשא in all the rest——Dr. Blayney translates the passage in Lament *Our fathers have sinned, but they are no more, and* WE HAVE UNDERGONE THE PUNISHMENT OF THEIR INIQUITIES—— Dathe renders the expression, both here, and in Ezechiel, by LUERE *peccata ;* and at the same time affirms, (on Jer. xxxi. 29.) that the meaning of the proverb adduced both in Jer. and Ezech. is, " that God punishes the sins of the fathers in the children"——the proverb, to which he alludes, is that of *the fathers having eaten a sour grape, and the children's teeth being set on edge*—the time is approaching, Jeremiah says, in which this shall not be any longer, *but every man* SHALL DIE FOR HIS OWN INIQUITY——and this time, he subjoins, is to be under the *new covenant*, which was to be made with the Jewish people, and which was to differ from

from that which preceded, in that God was not, as hitherto, to visit the sins of the fathers upon the children, but to visit each individual for his own transgressions——the same subject is more largely and explicitly treated by Ezechiel——the proverb used by Jerem. is repeated by this prophet; and as Primate Newcome observes, is well rendered by the *Chald.* "The fathers have sinned, and the sons are smitten"——this, he says, refers to the second commandment; and on the peculiar principles of the Jewish dispensation, he admits the reasonableness of it as a judicial infliction—Dr. Blayney, indeed, thinks otherwise, although he has expressly translated the passage in Lament. *we have undergone the* PUNISHMENT *of their iniquities*—this seems not consistent—yet he peremptorily rejects the notion of this as a *judicial* infliction——had Dr. Blayney however considered, that the penalties thus inflicted, were such as belonged to the old covenant, namely temporal, he would have seen no difficulty in this dispensation, as affecting the equity of God's proceedings; nor would he have been reduced to the inconsistency of calling that a *punishment*, in one place, which he contends cannot be a judicial infliction in another—I speak this, with great respect to Dr. Blayney, whose critical labours have contributed no less to his own honour, than to the advancement of biblical learning; but the case seems too plain to admit a doubt, even under the pressure of the highest authority——Let us follow the prophet a little farther: he declares, as Jerem. had done, that this shall no longer be——the judicial dispensation of the new covenant shall be of a different nature—in future, *the soul that sinneth,* IT *shall die —if a man be just he shall live;* but *if he hath done abominations,* HE *shall surely die; his blood shall be upon* HIM (upon his own head)——and *yet ye say, why?* DOTH NOT THE SON BEAR THE INIQUITY OF THE FATHER? the prophet replies; True, but this shall no longer be; *when the son hath done judgment and justice he shall surely live. The soul that sinneth,* IT *shall die; the son shall not bear* (נשׂא) *the iniquity*

iniquity of the father, neither shall the father bear (נשא) *the iniquity of the son*——the passage from Numb. in which the sons are said to *bear* (נשא) the abominations of their fathers, exactly accords with those which we have now considered (Hammond, on 1 Pet. ii. 24. supported by the *Chald.* and *Fagius*, renders the passage here, *bear the punishment of your sins*—see also *Ainsworth*, on Numb. xiv. 33) and it appears incontestibly from the whole, that *to bear the sins of others*, is an expression familiarly used, to denote the *suffering evils, inflicted on account of those sins:* I will not contend, that this should be called suffering the *punishment* of those sins, because the idea of punishment cannot be abstracted from that of *guilt:* and in this respect, I differ from many respectable authorities, and even from Dr. Blayney, who, as we have seen, uses the word *punishment* in his translation: but it is evident, that it is notwithstanding a judicial infliction; and it may perhaps be figuratively denominated *punishment*, if thereby be implied a reference to the actual transgressor, and be understood that suffering which was *due* to the offender himself; and which, *if* inflicted on him, would then take the name of punishment——in no other sense, can the suffering inflicted on one, on account of the transgressions of another, be called a punishment; and, in this light, the bearing the punishment of another's sins, is to be understood as bearing that, which in relation to the sins, and to the sinner, admits the name of punishment, but with respect to the individual on whom it is actually inflicted, abstractedly considered, can be viewed but in the light of suffering——thus the expression may fairly be explained: it is however upon the whole to be wished, that the word, *punishment*, had not been used——the meaning is substantially the same without it; and the adoption of it has furnished the principal ground of cavil, to the adversaries of the doctrine of atonement; who affect to consider the word as applied in its strict signification, and consequently as implying the transfer of actual guilt —— I could therefore wish, that such distinguished scholars,

scholars, as Bishop Lowth, Primate Newcome, and Dr. Blayney, had not sanctioned the expression——that the term *punishment*, indeed, has frequently been used, where infliction only, without any reference to guilt in the individual sufferer, was intended, must be allowed—Cicero affords us a memorable instance of this; "Silent leges inter arma; nec se expectari jubent, cum ei qui expectare velit, ante *injusta pœna* luenda sit, quam justa repetenda"——the application of the word is yet more justifiable, where the sufferings endured have a relation to the guilt of another, on whom had they been inflicted, they would have received the name of punishment in its strictest sense—they are, to use an expression of Crellius, the *materia pœnæ* with respect to the offender; and when borne by another in his stead, that other may in a *qualified sense* be said to bear the punishment of the offender, as bearing that burden of suffering, which was due to him as the punishment of his offence—and thus in all cases, except where *forgiveness* is intended, the expression נשא עון, or סבל עון, is to be understood; namely, as *sustaining*, or *bearing the burden of that* MATERIA PÆNÆ, *which was due to the offences*, either of the individual who suffered, or of him, on whose account, and in whose place, he suffered——in this sense, we may justify the use of the expression *bearing* PUNISHMENT, in cases of a vicarious nature: but to avoid all cavil, and misrepresentation of the phrase, it were better perhaps, to adopt the phrase of *suffering for sins*—— this view of the subject, completely removes all the objections, derived from a rigorous acceptation of the nature of punishment, which have been urged by Socinus, and Crellius, and repeated by every dissenter from the received doctrine of atonement since their day——and it is curious to observe, that Dr. Benson, though contending for the notion of Christ's bearing our sins in the sense of bearing them away, and supporting this on the ground of Dr. Taylor's interpretation of נשא, סבל, and the corresponding Greek words in that sense, is yet obliged to admit the justness of the explication

cation here proposed—" *Sin*, he says, is frequently, in scripture, put for *sufferings*, or *afflictions*——*bearing iniquity*, or *sin*, is likewise *bearing punishment*, or *enduring affliction:* and when that punishment, or affliction, was death; then *bearing iniquity*, or *sin*, and being *put to death;* were phrases of like import"——and he admits, in consequence of this reasoning, that Christ's *bearing our sins*, or, as he thinks right to call it, " bearing them *away*, was by his suffering *death;* WHICH TO US, IS THE PENALTY OF SIN" *(Benson* on 1 Pet. ii. 24.) ——so that we seem to have the authority of Dr. Benson for saying, that Christ *bore our sins*, by *suffering the penalty due to them.*

It has now, I trust, sufficiently appeared, that the expressions used in this chapter of Isaiah to denote *bearing sins*, are elsewhere in scripture employed to signify, not *bearing* them *away*, in the indefinite sense of *removing them*, but *sustaining them as a burden, by suffering their penal consequences:* and this, not only where the individual was *punished* for his *own* sins, but where he *suffered* for the sins of *others*——we may now therefore proceed to enquire into the true meaning of the phrase, in the prophecy before us: and indeed so manifest is its application in this place, that were it even ambiguous in other parts of scripture, this alone might suffice to determine its import: so that but for the extraordinary efforts, that have been employed to perplex and pervert the obvious meaning of the words, it could not have been necessary to look beyond the passage itself, to ascertain their genuine signification to be that which has now been stated——in the description here given by the prophet, we are furnished with a clear and accurate definition of the words, and a full explanation of the nature of the thing—— we are told, that God *made the iniquities of us all to fall upon him*, who is said to have *born the iniquities of many:* thus is the *bearing of our iniquities* explained to be, the *bearing them laid on as a burden;* and though a reference is undoubt-

edly intended to the laying the iniquities of the Jewish people on the head of the scape-goat, which was done (as is urged by Socinus, Crellius, Taylor, and other writers who adopt their notions) that they might be borne, or carried, *away;* yet this does not prevent them from being borne *as a burden*——the great object in *bearing our sins*, was certainly to bear them *away;* but the manner in which they were borne, so as to be ultimately borne away by him who died for us, was by his enduring the afflictions and sufferings which were due to them, by being *numbered with the transgressors;* treated as if he had been the actual transgressor; *and made answerable* for us, and consequently *wounded for our transgressions*, and *smitten for our iniquities*, in such manner, that *our peace was effected by* this chastisement, and *we healed by his bruises;* he having *borne* our *iniquities*, having suffered that which was the penalty due to them on our part, and having *offered himself a sacrifice for sin* on our account ——Now it deserves particularly to be remarked, that these strong and decided expressions, which are clearly explanatory of the manner in which our sins are to be *borne*, and borne *away*, are but little attended to by the Socinian expositors, whilst they endeavour by a detached examination of the words denoting the *bearing of sins*, and by directing our attention to the ceremony of the scape-goat, to exclude from the view those accompanying circumstances, which so plainly mark a vicarious suffering, and a strict propitiatory atonement——in contending, however, for the reference to the scape-goat in the expression *bearing sins*, as it is here used, (see *Socin. Opera* tom. ii. p. 149.—*Crell. Resp. ad Gr.* p. 21. and *Taylor's Key. §.* 162.) these writers furnish us with an additional argument, in proof of the scape-goat having been a *sin-offering* (see pp. 219. 220. 226.)—he, who was to *bear our sins*, and to procure our pardon, being here described expressly as a *sacrifice for sin*, אשם——*Some* arguments, indeed, are offered by Socinus, (*Opera.* tom. ii. pp. 150, 151. 153.) and Crellius, (*Resp. ad Gr.* p. 23—30.) to weaken the force

of

of the expressive passages of the prophet's description, above referred to—but, after what has been said, it is unnecessary to add to the length of this note, by a refutation, which must instantly present itself, on the principles already laid down.

To bring, then, this tedious investigation to a conclusion, it appears: 1. that neither the expressions used by Isaiah in the 4th verse, nor the application made of them by St. Matthew, are in any degree inconsistent with the acceptation of the phrase *bearing sins*, here employed by the prophet in the sense of *sustaining*, or *undergoing the burden of them, by suffering for them*——2. that the use of the expression in other parts of the old testament, so far from opposing, justifies and confirms this acceptation——and, 3. that the minute description of the sufferings of Christ, their cause, and their effects, which here accompanies this phrase, not only establishes this interpretation, but fully unfolds the whole nature of the christian atonement, by shewing, that Christ has suffered, in our place, what was due to our transgressions; and that by, and in virtue of his sufferings, our reconciliation with God has been effected.

I have gone thus extensively into the examination of this point, both because it has of late been the practice of those writers, who oppose the doctrine of atonement, to assume familiarly, and pro concesso, that the expression *bearing sins* signified in all cases, where personal punishment was not involved, nothing more than bearing them *away*, or *removing* them; and because this chapter of Isaiah contains the whole scheme and substance of the christian atonement—— indeed so ample and comprehensive is the description here given, that the writers of the new testament seem to have had it perpetually in view, insomuch that there is scarcely a passage in either the gospels, or epistles, relating to the sacrificial nature, and atoning virtue, of the death of Christ, that

that may not obviously be traced to this exemplar: so that in fortifying this part of scripture, we establish the foundation of the entire system——it will, consequently, be the less necessary to enquire minutely into those texts, in the new testament, which relate to the same subject.——We cannot but recognize the features of the prophetic detail, and consequently apply the evidence of the prophet's explanation, when we are told in the words of our Lord, that *the son of man came to* GIVE HIS LIFE A RANSOM FOR MANY: Matt. xx. 28.—that, as St. Paul expresses it, *he* GAVE HIMSELF A RANSOM FOR ALL: 1 Tim. ii. 6.—that *he was* OFFERED TO BEAR THE SINS OF MANY: Heb. ix. 28.—that God *made* HIM *to be* SIN FOR US, WHO KNEW NO SIN: 2 Cor. v. 21.——that *Christ* REDEEMED US *from the curse of the law*, BEING MADE A CURSE FOR US: Gal. iii. 13.——that he SUFFERED FOR SINS, THE JUST FOR THE UNJUST: 1 Pet. iii. 18.—that he DIED FOR THE UNGODLY: Rom. v. 6.—that he GAVE HIMSELF FOR US: Tit. ii. 14.—that he DIED FOR OUR SINS: 1 Cor. xv. 3.—and *was* DELIVERED FOR OUR OFFENCES: Rom. iv. 25.—that he GAVE HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD: Eph. v. 2.—that *we are* RECONCILED TO GOD BY THE DEATH *of his Son*: v. 10.——that his *blood was shed* FOR MANY, FOR THE REMISSION OF SINS: Matt. xxvi. 28.——These, and many others, directly refer us to the prophet; and seem but partial reflections of what he had before so fully set forth——One passage, however, there is, which deserves a more particular attention; because, being an acknowledged translation of the most important part of the prophetic description, it has jointly with the prophecy experienced the severity of Socinian criticism—— it is that passage in 1 Pet. ii. 24. where it is said of Christ, that he, *his own self*, BARE OUR SINS, *in his own body, on the tree*—— This has been referred to the 4th verse of the liiid ch. but, as we have already seen (p. 236), on grounds totally erroneous—

with

with the same view, namely, that of weakening the force of the prophecy, the use of the word ανηνεγκεν by the apostle, to express the *bearing sins*, of the prophet, has been largely insisted on—the word αναφερω, it is contended, is to be understood in the sense of bearing *away*, (see *Dodson* on Isai. liii. 11. also *Socin. De Jes. Chr.* pars. 2. cap. vi. & *Crell. Resp. ad Gr.* p. 21.)——and Dr. Benson, on 1 Pet. ii. 24. positively asserts, that the word αναφερω is never used by the LXX, in any of those places, in the old testament, where *bearing iniquity*, is taken in the sense of *bearing punishment*, or *enduring affliction*——now, as St. Peter's words may fairly be considered, as a translation of the words of the prophet, or rather, as an adoption of the language of the LXX, (see p. 237.) it becomes necessary to examine the force of the expressions here used, as being a strong authority respecting the true meaning of the original passage in the prophet——and in this examination, we shall find abundant confirmation of the conclusion we have already arrived at——The word αναφερω, which strictly signifies to bear, or carry *up*; and is therefore commonly applied in the sense of *offering up* a victim, as *carrying it up* to the altar; and may with equal propriety be applied to Christ bearing *up* with him, *in his own body*, τας αμαρτιας ημων επι ξυλον, *our sins to the cross*, (see *Schleusn. Lex.* and *Hamm.* in locum) admits of course the signification of *bearing as a burden*; and joined with the word sins, as it is here, it corresponds to the Hebrew נשא, or סבל, in the sense of *bearing their punishment*, or *sustaining the burden of suffering* which they impose——in this very sense, the LXX have used it, in direct opposition to Dr. Benson's assertion—for, in Numb. xiv. 33. where the sons are said *to bear the whoredoms*, or idolatrous sins, of their fathers, the word used by the LXX to express the Hebrew נשא, is αναφερω: now the Chaldee, in this place, employs the word קבל, which is universally allowed to signify *suscipere*, to *undergo*, or *sustain*, (see *Buxt. Lex.*) and translates the whole passage thus, *They shall bear your sins, and I will visit the iniquities of the fathers in the children* —— Munster,

——Munster, Vatablus, Fagius, and Clarius pronounce the expression to be a hebraism, for *suffering the punishment* of the father's sins——Houbigant expressly translates, *penas luent* —— that this passage, also, is precisely of the same import with those in Lament. v. 7. and Ezech. xviii. 19, 20. where *suffering for sins* is expressly marked out, has been already noticed (p 260—262.)——now, in these passages manifestly denoting the very same thing, *bearing sins*, in the same way, and on the same account, the version of the LXX is υπεσχεν, in the former; and λαμβανω, in the latter——the force of υπεσχεν requires no confirmation; if it did, its application in Ps. lxxxix. 50. the only remaining place where it is used by the LXX, would supply it—and λαμβανω is the expression commonly applied by the LXX, throughout Leviticus, to express the *bearing of sin*, in those cases, in which the offender was to suffer the actual punishment of his transgressions——and in the very next verse, we find the word αναφερω applied to denote bearing those very sins in the persons of the offenders themselves, which, they had been told in the preceding verse, their sons should likewise bear, ανοισουσι——so that these expressions, αναφερω, and λαμβανω, being employed by the LXX in passages precisely parallel, furnish a complete contradiction to Dr. Benson's assertion.

Indeed the LXX seem to have used the compounds of φερω, without much attention to the force of the adjoined preposition—this is evident, in their use of the word αποφερω, for the Hebrew נשא, in Lev. xx. 19. where the sin was not to be borne *away*, as the word would strictly imply, but to be *borne* by suffering the punishment of death—and likewise, in Ezech. xxxii. 30. where BEARING *shame*, is applied by the prophet in the same sense——and in this passage, whilst the *Vatic.* reads αποφερω, the *Alex.* reads λαμβανω—thus using the two words indifferently, although λαμβανω is employed by the LXX, almost universally, in cases implying the actual *sustaining*

taining of guilt and suffering——now, if even the word ΑΠΟφερω has been used by the LXX, for נשא, in the simple sense of φερω, and in no other, throughout the bible; upon what ground is it to be argued, that ΑΝΑφερω cannot be used by them in the same sense; and particularly, when it is employed by them in the translation of the same Hebrew word, and similarly connected with the same subject, *sins*——but, to decide the acceptation of the word by the LXX, it will be sufficient to observe, that, of 133 passages of the old testament, in which, exclusive of those of Isaiah, at present under consideration, it is used as a translation of the Hebrew, it never once occurs in the sense of bearing *away*: (see *Trom. Concord.*)——and that, in those places, in which it occurs in the relation of *bearing sins*, it is given as equivalent to the words נשא, and סבל; being employed to render the former in Numb. xiv. 33. and Isai. liii. 12.—and the latter, ibid. liii. 11.——and these three are the only passages in which the word is found so related——Now, in addition to what has been already said, on the words translated *bearing sins*, in these passages, and especially, on the word סבל, let it be remarked, that the word υπενεγκεν, is used by *Symm.* for the ανοισει of the LXX, in the laſt mentioned text—and that the very word, סבל, which in the 11th verse is translated, αναφερω, by the LXX, is, by the same, rendered in the 4th verse, in the sense of *sustaining*, the term employed by them being οδυναται, *enduring grief*, or *affliction*, as if they had said οδυνας, or πονους ΥΠΕΜΕΙΝΕΝ, which is the expression used by *Aq. Sym.* and *Theod.* in this place.——Now, as St. Peter, in his description of Christ's bearing our sins, not only refers to Isai. but evidently quotes his very words, and quotes them in the language of the Seventy, we can have no question of his stating them in the same sense, in which *they* manifestly used them; and that when he says, that Christ *bore our sins, in his own body, on* (or to) *the cross*, he means to mark, that Christ actually bore the burden of our sins, and suffered for them all that he endured in his last agonies——that there may also be

a reference,

a reference, in the word αναφερω, to its sacrificial import, so familiar both with the LXX and the new testament, I have no doubt——this, by no means, interferes with what has been now urged, but rather confirms it, and explains more fully the manner in which our sins were borne by our Lord, namely, as by a sacrifice —— so that the entire force of the passage may be as Whitby has stated it—*he bare our sins in his own body, offered* (as) *upon an altar for us*: and by this interpretation, we find a perfect correspondence with the only remaining passage in the new testament, in which the phrase αμαρτιας αναφερειν is found; namely, Hebr. ix. 28. where it is said, that *Christ was once* OFFERED, *to bear the sins of many*.

The observations contained in this note, will enable us to form a just estimate of Dr. Prieſtley's position—that neither in the old testament, nor in those parts of the new, where it might most naturally be expected, namely, in the discourses of our Lord and his apostles, as recorded in the gospels and acts, do we find any trace of the doctrine of atonement——on this Dr. Priestley enlarges, with no little confidence, in the *Theol. Rep.* vol. 1. p. 327—353. and again in his *Hist. of Cor.* vol. 1. p. 158—164.——Surely, in answer to such an assertion, nothing more is necessary, than to recite the prophecy of Isaiah, which has just been examined, and in which it is manifest, that the whole scheme of the doctrine of atonement is minutely set forth—so manifest, indeed, that notwithstanding his assertion, Dr. Priestley is compelled to confess, (*Th. Rep.* vol. 1. p. 350.) that "this prophecy *seems* to represent the death of Christ, in the light of a satisfaction for sin"—— but the emptiness of this assertion is not more clearly evinced by this, and other parts of the *old* testament which might be adduced, than by the language of our Saviour and his apostles, in those very parts of the *new* testament, to which this writer chooses to confine his search, the gospels, and acts —— for, when the angel declares to Joseph, that *his name shall be called Jesus, for he shall save his people from their sins*, Mat. i. 21.——when John, who was sent to announce

announce the Messiah, and to prepare men for his reception, and from whom a sketch at least of our Saviour's character and the nature of his mission, might be expected, proclaims him *the Lamb of God, which taketh away the sins of the world:* Joh. i. 29.—thus directing the attention of his hearers to the notion of sacrifice and atonement (see note 25.) when we find St. John (xi. 50, 51, 52.) relating the words of Caiaphas, that it was expedient *that one man should die* FOR *the people,* AND THAT THE WHOLE NATION PERISH NOT; and remarking on this, that Caiaphas had said this under a prophetic impulse, for that *Jesus should die for that nation,* AND NOT FOR THAT NATION ONLY, *but that also he should gather together in one the children of God, that were scattered abroad* ——when we find our Lord himself declare, that he *came to give his life a ransom for many:* Mat. xx. 28.—and again, at the last supper, an occasion which might be supposed to call for some explanation of the nature and benefits of the death which he was then about to suffer, using these remarkable words; *This is my blood of the new testament, which is shed for many for the remission of sins:* Mat. xxvi. 28. which words Dr. Priestley himself admits (*Th. Rep.* vol. i. pp. 345, 346.) to imply, "that the death of Christ in some respects resembles a sin-offering under the law"—— when, I say, these passages are to be found, all referring, more or less directly, to the notion of atonement; when it is considered, also, that this notion of atonement was rendered perfectly familiar by the law; and when to these reflections it is added, that the prophecy of Isaiah, to which reference is made in some, possibly in all of these, had, by describing Christ as a *sin-offering*, already pointed out the connexion between the atonements of the law, and the death of Christ: there seems little foundation for the assertion, that nothing whatever appears in the gospels or acts, to justify the notion of atonement——But admitting, for sake of argument, that no instance to justify such a notion did occur, what is thence to be inferred?—are the many and clear declarations on this head,

in the epistles of St. Paul, St. Peter, and St. John, to be pronounced surreptitious? or, have these writers broached doctrines, for which they had no authority? let Dr. Priestley take his choice—if he adopt neither part of the alternative, his argument goes for nothing——but why, it may still be urged, are not the communications upon this subject, as frequent, and forcible, in the gospels and acts, as in the epistles? why did not our Lord himself unfold to his hearers, in its fullest extent, this great and important object of his mission? ——why, I ask in return, did he not, at his first coming, openly declare that he was the Messiah? why did he not also fully unfold that other great doctrine, which it was a principal (or, as Dr. Priestley will have it, *Hist. of Cor.* vol. i. p. 175. the sole) "object of his mission to ascertain and exemplify, namely, that of a resurrection and a future state"?——the ignorance of the Jews at large, and even of the apostles themselves, on this head, is notorious, and is well enlarged upon by Mr. Veysie (*Bampt. Lect. Serm.* p. 188—198.)—there seems, then, at least, as much reason for our Lord's rectifying their errors, and supplying them with specific instructions on this head, as there could be on the subject of atonement——but besides, there appears a satisfactory reason, why the doctrine of atonement is not so fully explained, and so frequently insisted on, in the discourses of our Lord and his apostles, as in the epistles to the early converts —— untill it was clearly established, that Jesus was the Messiah; and untill, by his resurrection crowning all his miraculous acts, it was made manifest, that he who had been crucified by the Jews, was HE who was to save them and all mankind from their sins, it must have been premature and useless to explain, *how* this was to be effected——to gain assent to plain facts, was found a sufficient trial for the incredulity, and rooted prejudices, of the Jews, in the first instance——even to his immediate followers our Lord declares, *I have many things to say to you, but ye cannot bear them now:* Joh. xvi. 12.—and accordingly, both he, and they afterwards following his example, proceeded by first

first establishing the *fact* of his divine mission, before they insisted upon its *end* and *design*, which involved matters more difficult of apprehension and acceptance —— and besides, it should be observed, that the discourses of our Lord, and his apostles, were generally addressed to those, to whom the ideas of atonement were familiar, whereas the epistles are directed to those who were not acquainted with the principles of the Mosaic atonement, excepting that addressed to the Hebrews; in which, the writer only endeavours to prove the death of Christ, to fall in with those notions of atonement, which were already familiar to the persons whom he addressed.

But Dr. Priestley is not content to confine himself to those parts of scripture, where a full communication of the doctrine of atonement was *least* likely to be made——having from long experience learnt the value of a confident assertion, he does not scruple to lay down a position yet bolder than the former —— namely, "that in no part either of the old or new testament, do we ever find asserted, or explained, the *principle* on which the doctrine of atonement is founded—but that, on the contrary, it is a sentiment every where abounding, that repentance and a good life, are *of themselves* sufficient to recommend us to the favour of God" (*Theol. Rep.* vol. i. p. 263.)—— how little truth there is in the latter part of the assertion, has been already considered, in notes 9. and 18.—— that the former part is equally destitute of foundation, will require but little proof——the entire language of the epistles is a direct contradiction to it—the very prophecy, which has been the principal subject of this note, overturns it——it is in vain, that Dr. Priestley endeavours to shelter this assertion under an extreme and exaggerated statement of what the principle of atonement is; namely, "that sin is of so heinous a nature, that God *cannot* pardon it without an *adequate* satisfaction being made to his justice"——it is an artifice not confined to Dr. Priestley, to propound the doctrine in these rigorous and overcharged terms; and, at the same time, to

combat it in its more moderate and qualified acceptation: thus insensibly transferring to the latter, the sentiment of repugnance excited by the former———but, that God's displeasure against sin is such, that he has ordained, that the sinner shall not be admitted to reconciliation and favour, but in virtue of that great sacrifice, which has been offered for the sins of men, exemplifying the desert of guilt, and manifesting God's righteous abhorrence of those sins, which required so severe a condition of their forgiveness——that this, I say, is every where the language of scripture, cannot possibly be denied——and it is to no purpose, that Dr. Priestley endeavours by a strained interpretation, to remove the evidence of a single text, when almost every sentence, that relates to the nature of our salvation, conveys the same ideas——that text, however, which Dr. Priestley has laboured to prove, in opposition to the author of *Jesus Christ the Mediator*, not to be auxiliary to the doctrine of atonement, I feel little hesitation in re-stating, as explanatory of its true nature and import———*Whom God had set forth to be a propitiation through faith in his blood, to declare his righteousness*, (or as Primate Newcome rightly renders it, *to shew his* method of *justification*,) *for the remission of past sins, through the forbearance of God: to declare, I say, at this time his righteousness* (or, as before, *to shew his* method of *justification:) that he might be* JUST, *and* (at the same time) *the* JUSTIFIER *of him that believeth in Jesus*, Rom. iii. 25. 26.——to argue here, as is done by Doct. Priestley and others, that the word, δικαιος, cannot mean *just* with regard to *punishment*, will avail but little in evading the force of this passage——admitting that it signifies, as Doctor Priestley contends, *righteous*, the argument remains much the same—since then the reasoning of St. Paul goes to reconcile the *righteous* dealings of God, which with respect to sin must lead to punishment, with that forgiveness granted through Christ's propitiation, whereby the sinner was treated as if he had not offended, or was

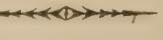
justified

justified——this sense of the word, *just;* namely, acting agreeably to what was right and equitable, cannot be objected to by Doctor Priestley, since it is that which he himself adopts, in his violent application of the word, as relating to the Jews, compared with the Gentiles.——Dr. Doddridge deserves particularly to be consulted on this passage—see also *Raphelius*——The interpretation of δικαιος, in the sense of *merciful*, adopted by Hammond, Taylor, Rosenmuller, and others, seems entirely arbitrary——Whitby says, that the word occurs above eighty times in the new testament, and not once in that sense——the single instance adduced in support of this interpretation, is itself destitute of support—it is that of Mat. i. 19.—*Joseph, being a just man, and not willing to make Mary a public example, was minded to put her away privily*——Now this means clearly, not that Joseph being a *merciful* man, and *therefore* not willing &c. but that being a *just* man, that is, actuated by a sense of right and duty, he determined to put her away according to the law, in Deut. xxiv. 1.—but, at the same time, not willing to make her a public example, he determined to do it privately—see *Lightfoot*, and *Bishop Pearce*, on this passage—— that και has the force of *tamen*, *yet* or *nevertheless*, which has been here ascribed to it, both in the new testament and in profane writers, is abundantly shewn by *Raphel.* tom. ii. p. 519.—*Palairet*, pp. 41. 96. 221. 236.—*Elsner.* tom. i. p. 293.—and *Krebsius* p. 147.—see also *Schleusner Lex. in Nov. Test.* Numb. 11.

PAGE 40. NOTE 44.——It is well remarked, (*Theol. Rep.* vol. ii. p. 15.) that there is great inconsistency in the arguments of some writers upon this subject——they represent the death of Christ, not as a *proper*, but merely as a *figurative*,

figurative, sacrifice; and establish this by proving, that it cannot be *either*——for whilst they argue, that it is not a *proper* sacrifice, upon principles which tend to shew that *no such* sacrifice can exist, they prove at the same time that it is not a sacrifice *figuratively*, since every figure presupposes reality——The writers of the new testament, who perpetually apply the sacrificial terms to the death of Christ, must surely have been under a strange mistake, since neither in a proper, nor in a figurative sense, did they admit of such application.

Upon the whole, the opposers of the proper sacrifice of Christ, on the ground of *necessary inefficacy*, are reduced to this alternative——that no proper sacrifice for sin ever existed; and that consequently, in no sense whatever, not even in figure, is the death of Christ to be considered as a sacrifice:—or that the efficacy which they deny to the sacrifice of Christ, belonged to the offering of a brute animal —— Besides, if they allow the sacrifices under the law to have been proper sacrifices, whilst that of Christ was only figurative; then, since the Apostle has declared the former to have been but types and shadows of the latter, it follows, that the proper and real sacrifices were but types and shadows of the improper and figurative.



PAGE 40. NOTE 45.——I have not scrupled to adopt this definition, as it stands in the 2d. vol. of *Theol. Rep.* Numb. 1.—— to the judicious author of which paper I am indebted, for some valuable reflexions on this subject—— on the true nature of the sacrifice for sin, see also *Hallet's Discourses*, 2d. vol. p. 293.——although both these writers, in adopting the *premial* scheme of atonement, endeavour to establish a principle entirely different from that contended for

for in these discourses, yet are the observations of both upon the subject of atonement particularly worthy of attention.

PAGE 43. NOTE 46.——Doctor Priestley (*Theol. Rep.* vol. i. p. 419.) offers upon this head some very extraordinary remarks——he admits, that "the apprehensions of the divine justice, and of the evil and demerit of sin," excited by the scheme of redemption here maintained, are "sentiments of powerful effect in promoting repentance and reformation"——but he adds, "that in proportion as any opinion raises our idea of the justice of God, it must sink our ideas of the divine mercy—and since a sense of the mercy of God, is at least as powerful an inducement to repentance, and as efficacious a motive to a holy life, *especially with ingenuous minds*, as the apprehension of his justice; what the doctrine of atonement gains on the one hand, it loses on the other."——Now does Dr. Priestley *seriously* think, that the abstract love of excellence, or the hope of distant reward, can produce upon the minds of men, impressions as powerful as the habitual fear of offending?——That the desire of happiness acts upon us but through the medium of present inquietude; that we seek after it, only in the degree, in which we feel uneasy from the want of it; and that fear is in itself, however remote its object, an instant and perpetually acting stimulus, Doct. Priestley is too well acquainted with the nature of the human mind not to admit——and, I apprehend he would consider that civil government but badly secured, that rested upon no other support than that of gratitude and the hope of reward, rejecting altogether the succour of judicial infliction——But besides, in comparing the effects, upon the human mind, of gratitude for the divine mercies, and fear of the divine justice, it is to be remembered, that one great advantage, which we ascribe to the latter, is this; that those humble

ble feelings, which the apprehension of the great demerit of sin and of the punishment due to our offences must naturally excite, dispose us the more readily to place our whole reliance on God, and not *presuming* on our own exertions, to seek in all cases his sustaining aid——But farther, admitting that the bulk of mankind, (who, after all, and not merely *ingenuous minds*, are, as Dr. Priestley confesses, "the persons to be wrought upon,") were as strongly influenced by love of the goodness of God, as by fear of his justice, it by no means follows, that "the doctrine of atonement must lose in one way what it gains in another," because it is *not* true, that "the fear of the divine justice must sink our ideas of the divine mercy"——on the contrary, the greater the misery from which men have been released, the greater must be their gratitude to their deliverer——and thus, whilst the divine rectitude rendered it unavoidable, that the offender should be treated in a different manner from the obedient, the mercy which devised a method, whereby that rectitude should remain uninfringed and yet the offender forgiven, cannot but awaken the strongest feelings of gratitude and love—— Dr. Priestley however contends, that even the advantage ascribed to the doctrine of atonement, namely, that of exciting apprehensions of the divine justice and of the evil and demerit of sin, does not strictly belong to it; "for, that severity should work upon men, the offenders themselves should *feel* it"——Now, this I cannot understand—— it seems much the same as to say, that in order to feel a horror of falling down a precipice, on the edge of which he hangs, a man must be actually dashed down the steep—— will not the danger produce sensations of terror? and will not the person who snatches me from that danger, be viewed with gratitude as having rescued me from destruction?—or is it necessary, that I should *not be saved*, in order to know from what I *have been saved?* ——Can any thing impress us with a stronger sense of God's hatred to sin, of the

the severe punishment due to it, and of the danger to which we are consequently exposed if we comply not with his terms of forgiveness, than his appointing the sacrifice of his only begotten son, as the condition, on which alone he has thought it right to grant us forgiveness?——do we not in this see every thing to excite our fear? do we not see every thing to rouse our gratitude?

SERMON

SERMON II.

NOTES, &c.

PAGE 47. NOTE 1.——Some of those objectors, who call themselves enlightened, but whose opinions would scarcely deserve notice were it not to mark their absurdity, have sagaciously conjectured, that sacrifice was the invention of priest-craft——Morgan, (*Moral. Phil.* p. 236.) and Tindal, (*Christ. as old as the Creat.* p. 79.) exult in this discovery: but, in the elevation of their triumph, they have totally forgotten to inform us, who were the priests in the days of Cain and Abel: or if we consent to set aside the history of that first sacrifice, in compliance with the dislike which such gentlemen entertain for the book in which it is contained, we have still to learn of them, in what manner the fathers and heads of families, (by whom even Morgan himself confesses sacrifices were first offered) contrived to convert the oblation of *their own* flocks and fruits into a gainful traffic—— and indeed, after all, the priests, whom Tindal wittily represents, "as sharing with their Gods, and reserving the best bits for themselves," seem to have possessed a very extraordinary taste: the *skin* of the burnt-offering among the Jews, (*Lev.* vii. 8.) and the

the *skin and feet* among the heathens, (*Pott. Antiq.* vol. i. book ii. ch. 3.) being the best bits, which the priests *cunningly* reserved for their own use——see *Revel. Exam.* vol. i. pp. 86. 87. and *Kennicot's Two Dissert.* pp. 204. 205.——Such impotent cavils, contemptible as they are, may yet be considered of value in this light: they imply an admission, that the invention of sacrifice on principles of natural reason is utterly inconceivable——since, if any such principles could be pointed out, these writers, whose main object is to undermine the fabric of revelation, would gladly have resorted to them, in preference to suppositions so frivolous and absurd.

PAGE 47. NOTE 2.——Among the supporters of this opinion, there are undoubtedly to be reckoned many distinguished names—Maimonides, R. Levi Ben Gerson, and Abarbanel, amongst the Jews——and amongst the early Christians, Justin Martyr, the Author of the questions and answers to the Orthodox in his works, Irenæus, Tertullian, Chrysostom, Theodoret, and Cyril of Alexandria; who all concur, in pronouncing the divine institution of the Mosaic sacrifices to have been an accommodation to the prejudices of the Jewish people, who had been trained up in the practice of sacrifice among the Egyptians, to whom Porphyry attributes invention of sacrifice, whilst others ascribe its origin to the Phœnicians——to the above names are to be added, of later date, those of Grotius, Spencer, and Warburton.——But to suppose, that these most solemn rites of worship should have been ordained by a God of infinite wisdom and purity; by a God, who presents himself to the Jews, in the character of a king jealous of his glory; merely in compliance with the absurdities of pagan superstition, seems a notion little worthy of the names that have been mentioned——to imagine also, that the sacrifices of the patriarchs could have received the divine approbation, without the authority of divine institution, is to contradict

the general tenor and express language of scripture; which supplies various instances, in which God resented, and severely punished, every species of *will-worship* —— as for example, in the case of Nadab and Abihu, who were struck dead for burning incense with strange fire——and which expressly condemns, in Mat. xv. 9. and Coloss. ii. 22. 23. that ἐθελοθρησκεια, which sprung from the devices and inventions of men—— Spencer, indeed, who has most laboriously defended this notion of the human invention of sacrifices, in his book *De Leg. Hebr.* has endeavoured to prove, (lib. iii. diss. ii. cap. 4. sect. 2.) that St. Paul speaks of will-worship without disapprobation—in this however, he is completely answered by Witsius (*Misc. Sac.* lib. ii. diss. ii. §. 2—7. See also *Heideg. Hist. Patriarch. Exercit.* iii. §. 52. tom. i.)——and with respect to the circumstance of resemblance between the Jewish religion and those of the ancient heathen nations, on which the reasoning of this author through the entire of his voluminous work is founded, Shuckford asserts, that so far is it from justifying the inference which he has drawn, namely, that God had instituted the one in imitation of the other, that the direct contrary is the legitimate conclusion: inasmuch as "no one ceremony can be produced, common to the religion of Abraham or Moses and to that of the heathen nations, but that it may be proved, that it was used by Abraham or Moses, or by some of the true worshippers of God, earlier than by any of the heathen nations" (*Connection* &c. vol. i. p. 317.) ———It is to be remarked, that to those, who have been already named, as supporting the hypothesis of the human invention of sacrifice, are to be added, in general, the writers of the popish church; who, in order to justify *their* will-worship, or appointment of religious rites without divine institution, allege the example of the Patriarchs in the case of sacrifices, and the approbation bestowed by God upon these acts of worship, though destitute of the sanctions of his command.

PAGE 48. NOTE. 3.——Spencer maintains this theory of sacrifice—*De Leg. Hebr.* lib. III. diss. ii. cap. 3. sect. 1. 2. pp. 762. 763.——Mr. Coventry, in the 5th discourse of his *Philem. and Hydasp.* pp. 91. 92. 108. 109. adopts the same idea, clothing it, in his manner, with circumstances tending to disparage and vilify the entire rite——The author of the *Scripture Acc. of Sac.* proposes, what he deems a different theory; but which is distinguished from this, by a line so faint, as scarcely to be discerned——*religious gifts*, he says, should be kept carefully distinct from gifts *weakly* presented to God, as men would offer gifts to one another—and he explains sacrifices, to be "sacred gifts, of things received first from God, and presented back to him for an external expression of gratitude, acknowledgment, faith and every pious sentiment" (pp. 78—82. and *Postc.* p. 21.)——this notion, however, seems to have no just connexion with any species of sacrifice, but the eucharistic——and however the sentiment of gratitude might have led to an offering of things inanimate, it could not have suggested the idea of the slaying of an animal, as was done by Abel at the beginning——Besides, this notion of sacrifice includes the idea of *property*, and is consequently not conceivable, without admitting an actual experience of the gratifying effect produced by gifts upon men: and thus it falls under the objection urged in note 6. against the idea of *gifts* in general———

Dr. Priestley has adopted a similar theory, asserting that sacrifices arose from anthropomorphitical notions of God, and are to be considered originally as *gifts* of gratitude——like the the last named author, he endeavours to support his notion, from the practice of gifts of homage to great persons in early times; and like him, he considers of course an offering for sin, as differing in *no* respect from any other sort of oblation——the progress of the rite of sacrifice, as growing out of the notion of gifts, he has traced in a circumstantial and elaborate detail—*Th. Rep.*

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vol. i. p. 195—201. which, whoever wishes to be convinced of the utter improbability of the theory in its most plausible colouring, may take the trouble to consult.

H. Taylor, (*B. Mord.* p. 799——804.) in like manner, deduces sacrifices from the notion of gifts; pronouncing them to have been nothing but free-will offerings, of the first fruits of the earth, or fold—and he expressly defines sacrifice to be "a sacred gift, set apart to God, whereby the sacrificer shewed his readiness to part with his property to religious uses, and thereby openly and publicly manifested his worship of God"——he thus totally excludes the received notion of atonement—and agreeably to this, he subjoins, that atonement and propitiation had *no* other meaning or design, than to *purify*, or *sanctify*, or *set apart*, any person or thing to the service of God, by separating them from common use."

It is evident, that every explication here given of the theory of gifts, carries with it the idea of a *bribe* to God to procure his favour——in some, it is disguised under the appearance of an expreſſion of gratitude, or homage: but *this* is evidently the essential ingredient, especially in all such sacrifices as were of a deprecatory nature——but, that such a notion was neither likely to obtain in the days of the first recorded sacrifice, nor has any connexion with the ideas known to be universally attached in later days to animal *piacular* sacrifice, it will not require much thought to discover.

PAGE 48. NOTE 4.——Sykes, in his *Essay on Sac.* p. 59. explains sacrifices as "federal rites"; and represents them, as "implying, the entering into friendship with God, or the renewal of that friendship, when broken by the violation of former stipulations"——and in p. 73. he says, that the origin of

of sacrifices may be accounted for on the supposition, " that eating and drinking together were the known ordinary symbols of friendship, and were the usual rites of engaging in covenants and leagues"——this mode of entering into friendship and forming leagues with each other, being transferred by the antients to their Gods —— and in confirmation of this, he adduces instances from Homer, Virgil, Max. Tyr. and others, to ſhew, that they imagined that their Gods did actually eat with them, as they ate with their Gods.———Thus, according to Sykes, Cain and Abel must both have eaten of the offerings which they brought—and this indeed he positively asserts, p. 179.——But not only have we no authority from scripture to presume this, but as we ſhall see in note 7, there is good reason to suppose directly the contrary ——— it should follow also from this theory, that all those who offered sacrifices, antecedent to the Mosaic institution, must in completion of the ceremony have feasted upon the offering. of this, however, no intimation whatever is given in scripture—Jacob, indeed, is said to have called his brethren to eat bread; but it by no means follows, that this was part of the *sacrificial* ceremony—that he ſhould invite his friends to partake in the solemnity of the sacrifice, and afterwards entertain them, is perfectly natural, and conveys no notion whatever of *feasting with God at his table*——but, besides, the holocaust, or burnt offering, was such as rendered it impoſſible that the sacrificer could feast upon it; the whole of the animal being consumed upon the altar: and that animal sacrifices, both before and a long time after the flood, were of this kind, is generally acknowledged (*Scrip. Acc. of Sac. Postc.* p. 32.) ——this difficulty, indeed, Sykes endeavours to evade, by saying, that the holocaust being deprecatory and offered on account of sins, it was to be entirely consumed by the offerer, and no part reserved for his own use, in confession that he did not think himself worthy to be admitted to eat of what was offered to God, (*Essay* p. 232.)——but now, if holocausts were the first sacrifices, it will scarcely be admitted, that

that an institution, which for many ages after its commencement, absolutely precluded the possibility of feasting upon what was offered, ſhould yet have taken its rise from that very idea——and besides, if the renewal of friendſhip, to be expreſſed by the symbol of eating with God, were the true ſignification of the ſacrifice, to what ſpecies of ſacrifice, could it more properly apply, than to that, whoſe precise object was *reconciliation?*——— It deſerves also to be remarked, that almoſt all the inſtances, by which Sykes ſupports his theory, are drawn from early heathen practices——now, it is notorious, that animals unfit for food were ſacrificed in ſeveral parts of the heathen world—thus, horſes were ſacrificed to the Sun; wolves to Mars; aſſes to Priapus; and dogs to Hecate——beſides, it is not eaſy to conceive, had eating and drinking with God been at any time the prevalent idea of ſacrifice, how a cuſtom ſo abhorrent from this notion, as that of human ſacrifice, could ever have had birth ——nor will it ſuffice to ſay, that this was a groſs abuſe of later days, when the original idea of ſacrifice had been obſcured and perverted: (*Eſſay* p. 347.)—the ſacrifice of Iſaac, commanded by God himſelf, was ſurely not of this deſcription; and it will not be aſſerted, that this was a ſacrifice intended to be eaten; nor does it appear, that Abraham had prepared any meat or drink offering to accompany it—*B. Mord.* p. 814.

Upon the whole of Dr. Sykes's reaſoning in ſupport of this theory it may be ſaid, that he has tranſpoſed cauſe and effect, and inverted the order and ſeries of the events——for whilſt, from the cuſtom of contracting leagues and friendſhips by eating and drinking at the ſame table, he deduces the practice of feaſting upon the ſacrifice, and thence concludes this to be the very eſſence and origin of the rite, he ſeems to have taken a courſe directly oppoſite to the true one—inaſmuch as, in the firſt ſacrifices, *no* part being reſerved, it was not until long after the eſtabliſhment of the rite, when many were invited to partake in the ſacrifice, that feaſting became

came connected with the ceremony; and having thus acquired a sacred import by association, it was probably transferred to compacts and covenants amongst men, to bestow solemnity upon the act—see *Scrip. Acc. of Sacr.* postsc. p. 33. ——Whoever wishes to see a full and perfect refutation of this theory of Dr. Sykes, may consult the 2nd appendix of Dr. Richie's *Criticism upon modern notions of Sacrifice.*

PAGE 48. NOTE 5.——Bishop Warburton (*Div. Leg.* B. ix. ch. 2.) represents the whole of sacrifice as symbolical ——the offerings of first fruits he holds to be an action expressive of gratitude and homage; and in this way he accounts for the origin of such sacrifices as were eucharistic: but aware of the insufficiency of the theory, which places the entire system of sacrifice on the ground of gifts, he proceeds to explain the nature of expiatory sacrifice in the manner described in the text.

PAGE 48. NOTE 6.——Dr. Rutherforth, in a communication to Dr. Kennicot, collects from Gen. iv. 20. that the introduction of *property*, or exclusive right, amongst mankind, is not to be fixed higher than the time of Jabal, the eighth from Adam——he is said there to have been the father, or first inventor, of מקנה—that is, says Rutherforth, not, as we translate it, *the father of such as have cattle*, (for he was clearly not the first of such, Abel having been a keeper of sheep long before,) but of *private property:* the word מקנה signifying strictly *possession* of any sort, and being so rendered in the Syriac version——(*Kennic. Two Dissert.* App. p. 252—254.)——in addition to this it may be remarked, that the word מקנה seems to have been applied to *cattle*, merely because cattle were, in the earliest ages, the only kind of *possession;* and that when there is nothing in the context to

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determine the word to that application, it can be considered only in its original and proper sense, namely *possession*—— but whether this idea be right or not, it is obvious, that a community of goods must have for some time prevailed in the world; and that consequently the very notion of a gift, and all experience of its effect upon men, must have been for a length of time unknown——and if the opinion be right, that sacrifice existed before Abel and was coeval with the fall, it is yet more manifest, that observation of the efficacy of gifts could not have given birth to the practice, there being no subjects in the world upon which Adam could make such observation——Besides, as Kennicot remarks, (*Two Diss.* p. 207.) "no being has a right to the lives of others beings, but the Creator, or those on whom he confers that right;" if then God had not given Abel such a right, (and that he did not confer it even for the purposes of necessary food, will appear from the succeeding note,) even the existence of the notion of property, and the familiar use and experience of gifts, could not have led him to take away the life of the animal as a gift to the Almighty; nor, if they could have done so, can we conceive, that such an offering would have been graciously accepted.

PAGE 49. NOTE 7.——The permission of animal food evidently appears from scripture to take its date from the age of Noah: the express grant of animal food then made, clearly evincing that it was not in use before. This opinion is not only founded in the obvious sense of the passage Gen. ix. 3. but has the support of commentators, the most distinguished for their learning and candid investigation of the sacred text——see *Munst. Vatab. Clar. Grot.* and *Le Clerc*, on Gen. ix. 3 also *Shuckf. Connect.* vol. i. p. 81. and *Kennic. Two Diss.* p. 70.—— But, as ingenious refinements have been employed to torture away

away the plain and direct sense of scripture upon this head, it becomes neceſſary to take a brief review of the arguments on this question———Two grants were made; one to Adam, and one to Noah——to Adam it was said, Gen. i. 29. 30. *Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree, bearing seed, to you it ſhall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat*——again, to Noah it is said, Gen. ix. 3. *Every moving thing that liveth ſhall be meat for you;* EVEN AS THE GREEN HERB HAVE I GIVEN YOU ALL THINGS———Now, whilst the obvious inference from the former of these passages is, that God's original grant of the use of his creatures for food, was confined to the vegetable creation; the concluſion to be drawn from the latter is found to be precisely similar, inasmuch as, had animal food been before permitted for the use of man, there had been no occasion for the specific grant to that purpose now made to Noah——and, in perfect agreement with this reasoning, we find the scripture history of the period antecedent to the flood entirely silent concerning the use of animal food.

Dr. Sykes, however, can see nothing in the firſt grant to Adam, "but a general declaration of a sufficient provision for all creatures;" nor in the second to Noah, but "a command to slay before they ate flesh;" flesh having from the first been used for food—(*Essay* &c. pp. 177. 178.)——in support of these extraordinary positions, he employs arguments not leſs extraordinary.

1. He contends, that the former grant is necessarily to be understood with certain limitations; for that, as some creatures were not formed for living on herbs, and some herbs were of a poisonous quality, the grant cannot be supposed to extend to *every* green herb; and hence he infers, that the grant cannot

cannot be interpreted as enjoining or prohibiting any particular species of food; and that consequently animal food may be included. (p. 169—171.)——But it seems rather a strange inference, even admitting the existence of noxious vegetables at the time of the grant, that because it must in propriety be limited to a certain description of the things generally permitted, it might therefore be *extended* to a class of things never once named; or that, because a full power was given to man over *all herbs*, to take of them as he pleased for food, whilst *some* would not answer for that purpose—the dominion given was not therefore to relate to *herbs*, but generally to *all things*, that might serve for human sustenance.

But 2. he maintains, that, at all events, this grant of *herb* and *tree* for the food of man, does not *exclude* any other sort of food, which might be proper for him——and to establish this, he endeavours to shew, (p. 171—177.) that the declaration to Noah did not contain a grant to eat animal food in general, but only some particular sorts of it, such as are included in the word רמש, by which he understands creeping things, or such animals as are not comprehended under the denominations of beast and fowl; so that, admitting this to be a grant of something new, it was yet by no means inconsistent with the supposition, that sheep, oxen, goats, and such like animals had been eaten from the first——— Now, this directly contradicts his former argument—for if, as that maintains, the grant to Adam was but a general declaration of abundant provision, and consequently leaving man at full liberty to use all creatures for food, why introduce a permission at this time respecting a particular species of creatures?——but besides, רמש does not imply a particular species of animals, but denotes *all*, of whatever kind, *that move*——that this is the true acceptation of the word may be collected from Cocceius, and Schindler, as well as Nachmanides, (who is quoted by Fagius, *Crit. Sac.* on Gen. i. 29.) and the several authorities in *Poles Syn.* on Gen. ix. 3.—and

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so manifest does it appear from the original in various instances, that it requires no small degree of charity, not to believe, that Dr. Sykes has wilfully closed his eyes against its true meaning——his words are particularly deserving of remark——"*throughout the law of Moses*, it is *certain*, that it (רמש) *never* takes in, or includes, beasts of the earth, or birds of the air, but a third species of animals different from the other two"—and this third species he conjectures to be, "all such, either fish or reptiles, that not having feet glide along," (p. 173.)——Now the direct contrary of all this is *certain*: and had Dr. Sykes, in his accurate survey of the entire law of Moses, but allowed his eye to glance on the words contained in Gen. vii. 21. he probably would not have been quite so peremptory——ALL FLESH *died, that moveth* (הרמש) *upon the earth; both of fowl, and of cattle, and of beast, and of every creeping thing* (שרץ) *that creepeth* (השרץ) *upon the earth*——here the *creeping things* are specially named, and included together with all other creatures, under the general word רמש——and it is particularly deserving of notice, that in the xith ch. of Levit. in which the different species of animals are accurately pointed out, those that are properly called *creeping things*, are mentioned no less than eleven times, and in every instance expressed by the word שרץ; and yet from this very chapter, overlooking these numerous and decisive instances, Dr. Sykes quotes, in support of his opinion, the use of the word רמש in the two following verses: *Neither shall you defile yourselves with any manner of creeping thing* (שרץ) *that moveth* (הרמש) *upon the earth.* verse 44.—and again, *this is the law of the beasts, and of the fowls, and of every living creature that moveth* (הרמש) *in the waters*, verse 46.——here, because the word רמש, which is a general description of *all* moving things, (as has been shewn above and may be proved from various other instances,—see *Jenn. Jew. Antiq.* vol. i. p. 306.) is found connected with reptiles and fishes, it is at once pronounced to be appropriate to them, notwithstanding that

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through the entire chapter, whose object it is carefully to distinguish the different kinds of animals, it is never once used in the numerous passages referring specially to the reptile and fishy tribes as their proper appellation, and is translated in these two verses by the LXX in its true generic sense, κινουμενος, *that moveth*——so that Dr. Sykes might with as good reason have inferred, that, because *creeping things* are occasionally called *living creatures*, *living creatures* must consequently mean *creeping things*——to say the truth, if Dr. Sykes had been desirous to discover a part of scripture, completely subversive of his interpretation of the word רמש, he could not have made a happier selection, than the very chapter of Leviticus, to which he has referred————But, to leave no doubt, that the grant made to Noah was a permission for the first time of animal food, we find an express description of the manner in which this sort of food was to be used, immediately subjoined——*But flesh with the life thereof, which is the blood thereof, shall ye not eat*——now, if animal food had been before in use, this injunction seems unaccountable, unless on the supposition, that it had been the practice, before the flood, to feed on the flesh of animals that had not been duly killed for the purpose; and Dr. Sykes's argument, which maintains, that this prohibition merely tended to prevent the eating such animals as died of themselves, or the eating the animal without having duly killed it, must rest entirely on the presumption, that such had been the practice before—but on what ground he has assumed this, he has not thought proper to inform us: and the certainty, that, before the flood, animals were *killed* for sacrifice, seems not consistent with the supposition——it is curious to observe, that this argument adduced by Sykes, falls in with one of the strange conceits of the Jewish Rabbins: it being a tradition of theirs, that there were seven precepts, handed down by the sons of Noah to their posterity, six of which had been given to Adam, and the seventh was this to Noah, "about not eating flesh, which was cut from any animal alive"

alive"——see *Patrick's Preface to Job*—also *Jenning's Jew. Antiq.* vol. i. p. 147.

It must be confessed, however, that arguments, of a nature widely different from these of Sykes, have been urged in opposition to the interpretation of the several grants to Adam, and to Noah, contended for in this note——Heidegger, in his *Historia Patriarch. Exercit.* xv. §. 9. vol. i. maintains, that the passage, Gen. i. 29. 30. is to be thus translated—— *Behold, I have given you every herb bearing seed,* &c. (*to you it shall be for meat*); NAY ALSO, *every beast of the earth, and every fowl of the air, and every thing that creepeth upon the earth wherein there is life,* WITH *every green herb for meat*—— this translation he defends, on the ground of the occasional use of the preposition ל, in the *inclusive*, or *copulative*, sense; whence he holds himself justified in explaining it here, as the mark of the *accusative*, not of the *dative* case——in support of this acceptation, he also produces some names highly distinguished in the annals of sacred criticism, viz. Capellus, Cocceius, and Bochart——and to reconcile this interpretation with the grant to Noah, which seems inconsistent with the idea, that the right to animal food had been conveyed before the time of that patriarch, he considers this second grant but as a *repetition* of the first to Adam, and that the words, *even as the green herb have I given you all things*, are not to be understood, as conveying now, *for the first time*, a right to the use of all creatures, similar to that which had been before granted with respect to the herbs and fruits, but merely as confirming the grant formerly made, of the green herb and of all living creatures, without distinction———Now, although the word ל, is used in some few parts of scripture, in the sense here ascribed to it by Heidegger, yet if we examine the instances in which it is so applied, (all of which may be seen a tone view in *Noldius Concord. Particul. Ebr.* pp. 398. 401.) we shall find, that it stands in those cases combined and related in such manner as to give a new modification to its

its general and ordinary meaning——but surely, in the present case, no such modifying relation exits—on the contrary, the very frame and analogy of the sentence, seem to determine the word to its usual *dative* signification——having occurred twice in the 29th verse, and in both places manifestly in this sense, (לכם, *to you*,) it then immediately follows in direct connection, and this connection marked most unequivocally by the copulative particle ו, (ולכל) so as to determine unavoidably the continuance of its application in the same sense——the word את, likewise, succeeds to the clauses enumerating the animal tribes in the 30th verse, precisely in the same manner, in which it followed that relating to the human kind, in the preceding verse—and as, there, it is admitted to be the mark of the accusative, specifying the things alloted to the sustenance of the *human* species ; so here, it is evidently to be used in the same sense, specifying those things that are appointed for the support of the *brute* creation—— this analogy, however, Heidegger is compelled by his interpretation to overturn ; and whilst he allows to the word this signification through the whole of the preceding verse, he here abruptly and arbitrarily changes its application, and attributes to it the force of WITH, which is necessary to make sense of the passage, according to his mode of translating it——How then does the matter stand ?——in two passages exactly corresponding, and immediately connected, the preposition ל, and the particle את, are arbitrarily applied, in different senses, to make out the translation of Heidegger : whilst on the commonly received interpretation, the analogy is preserved throughout, and the same uniform meaning is attributed to each particle in the corresponding clauses—— Indeed the version contended for by Heidegger, is upon the whole so violent and unnatural, that it requires but to read the passage in the original, to be convinced that it is inadmissible ; and perhaps nothing but the respectability of the names that appear in its support, could justify its serious investigation—— one advantage however manifestly attends the notice

notice of it in the present discussion——it proves that the learned writers, who defend this interpretation, consider the commonly received version as utterly irreconcileable with the notion, that the first grant to Adam conveyed the permission of animal food—for if any of the arguments used by Dr. Sykes, and others, to shew that it could be so understood, were deemed by these writers to have any value, they surely would not have resorted to this new and unwarrantable translation in support of that position——

In addition to what has been said, it may be proper to remark, that this new version of Gen. i. 29. 30. is so far from receiving any countenance from the Jewish writers, that they are nearly unanimous in the opinion, that the right of eating flesh was not granted, until the time of Noah——see particularly *Abenezra*, and *Sol. Jarchi*, in their annotations on this part of scripture——Heidegger also confesses, that the Christian Fathers, nearly without exception, concur in the same opinion——*Hist. Patriarch. Exercit.* xv. §. 3.——

Objections however, are drawn from the history of Abel's sacrifice; and from the distinction of animals into clean and unclean, antecedent to the flood——It is said, that Abel's sacrifice having been of the firstlings of his flock, and it never having been customary to offer any thing to God, but what was useful to man, it may fairly be concluded, that animals were used for food even in the time of Abel—see *Heideg. Hist. Patr. Exer.* xv. §. 25.——To this the reply is obvious—that the principle here laid down is accommodated to particular theories of sacrifice; to such as place their origin and virtue in the notion of a gift to the Deity, or of a self denial on the part of the offerer; and therefore the argument presupposes the very thing in question, namely the origin and nature of sacrifice——but, besides, the conclusion will not follow, even admitting the principle; since Abel's flock might be kept for the advantages of the milk and wool, and

thus what he offered was useful to himself—— nor to this can it reasonably be objected, that by the practice of the law, the *male* firstlings were offered, and that therefore Abel's offering could have deprived him only of the wool, the use of which might not yet have been learned: for it cannot with propriety be contended, that the first and more simple form of sacrifice should be explained by the usages of succeeding and far distant times, and by the complicated system of the law of Moses.

But again it is urged, that the distinction of creatures into *clean* and *unclean* (Gen. vii. 2.) proves animal food to have been in use before the deluge, inasmuch as such distinction can be conceived only in reference to food—— to this it has been answered by Grotius, (*De Ver. Chr. Rel.* lib. v. §. 9. —see also *Spencer De Leg. Hebr.* lib. i. cap. v. §. 1.) that the distinction was made proleptically, as being addressed by Moses to those, who were familiar with this distinction afterwards made by the law: and again, by Jennings, (*Jew. Antiq.* vol. i. p. 151.) that such a distinction would naturally be made, from the difference observed to exist between the animals, without any reference to food; or that, though the use of them for food were held in view, the distinction might have been first made, at the time of entering the ark, when we find it first mentioned, and a greater number of those that were most fit for food then preserved, merely because God intended to permit the use of them in a very short time——But reasonable as these answers may appear, may it not be thought more satisfactory, to consider this distinction as relating originally, not to food, but to sacrifice: those creatures, which were sanctified to the service and worship of God being considered pure; whilst those, that were rejected from the sacrificial service, were deemed unfit for sacred uses, or unclean; and agreeably to this idea, the word denoting *unclean* throughout the law, טמא, is put in opposition not only to טהר, *clean*, but to קדש, *holy*—see

Cocceius

Cocceius and *Parkhurst* on the word טמא——the distinction then of clean and unclean animals before the flood, is admissible upon the principle of the divine institution, or even of the existing practice, of sacrifice, without supposing the permission of animal food before the time of Noah——in conformity with the above reasoning, we find the first use to which this distinction is applied in scripture, *is* that of sacrifice; Noah having *taken of every clean beast, and of every clean fowl, and offered burnt offerings*, (Gen. viii. 20.)—see *Pol. Synop.* on Gen. vii. 2. compare also Gen. xv. 9. with *Jameson's* note thereon——besides it is to be remembered, that the distinction into *clean* and *unclean* with respect to *food*, was entirely a different institution from the distinction into *clean* and *unclean* with respect to *sacrifice*—see *Patrick* and *Ainsw.* on Gen. vii. 2.———Dr. Kennicot's remark on this subject is deserving of notice——"although the distinction of beasts into clean and unclean was not registered untill we come down to Deuteronomy, (xiv. 3.) yet," he says, "this is no reason, why we should not suppose it introduced by God, at the same time that he instituted sacrifice——for whoever considers carefully will find, that the law is in part a republication of antecedent revelations, and commands, long before given to mankind"—*Two Dissert.* pp. 217. 218.—comp. *Ainsw.* on Gen. vii. 2.———Witsius considers the distinction of beasts into clean and unclean so manifestly to relate to sacrifice in the time of Noah, and to have originated from divine institution, that he even employs it as an argument, in support of the divine appointment of sacrifice before the flood——*Miscell. Sac.* lib. II. diss. ii. §. 14.—— Heidegger also, though he contends for the use of animal food in the antediluvian world, yet admits the distinction of animals into clean and unclean, to have been instituted by divine authority, in reference to sacrifices, before the flood ——*Hist. Patr. Exercit.* iii. §. 52. tom. i.

PAGE 49. NOTE 8.——" The first use of words appears from scripture to have been to communicate the thoughts of God——but how could this be done, but in the words of God? and how could man understand the words of God, before he was taught them?"——The Apostle has told us, that *faith cometh by hearing, and hearing by the word of God:* thus clearly pronouncing all knowledge of divine things, and consequently all language relating to them, to have had its origin in revelation——But it is not only with respect to things divine, that revelation appears to have supplied the first intimations of language:—in terms relating to mere human concerns, it seems to have been no less the instructress of man——for in what sense can we understand the *naming of every beast of the field, and of every fowl of the air, brought before Adam for this purpose by God;* but in that of his instructing Adam in the manner, whereby they were in future to be distinguished?——To suppose it otherwise, and to imagine that Adam at the first was able to impose names on the several tribes of animals, is either to suppose, that he must from the first have been able to distinguish them by their characteristic marks and leading properties, and to have distinct ideas of them annexed to their several appellations; or, that he applied sounds at random, as names of the animals, without the intervention of such ideas——but the latter is to suppose a jargon, not a language; since no word is significant, but to him who annexes to it a distinct and appropriate idea: and the former implies a miraculous operation on the mind of Adam, which differs nothing in substance from the revelation contended for——and, indeed, even abstracting from the information thus given us in scripture, those who have well examined this subject, have been utterly at a loss, to conceive any other origin of language, than revelation——Whitby considers this so completely evident, that he thinks it forms in itself a clear demonstration, that the original of mankind was as Moses delivered it, from the impossibility

possibility of giving any other tolerable account of the origin of language (*Sermons on the Attrib.* vol. ii. p. 29.)——Bishop Williams, in his 2d Sermon, (*Boyle Lect.* vol. i. p. 167.) affirms, that "though Adam had a capacity and organs admirably contrived for speech, yet in his case there was a necessity of his being immediately instructed by God, because it was impossible he should have invented speech, and words to be spoken so soon as his necessities required"—Dr. Beatty endeavours to prove the human invention of language to be *impossible*—(*Theory of Lang.* 8vo. p. 101.)—and Doctor Johnson is so decidedly of this opinion, that he holds *inspiration* to be necessary to inform man that he has the faculty of speech, "which I think, says he, he could no more find out without inspiration, than cows or hogs would think of such a faculty"——Mr. Wollaston contends, (*Relig. of Nat.* pp. 122. 123.) that language is the indispensible instrument of thought: and even Herder, who has laboured to prove language not of divine instruction, admits that without it reason cannot be used by man—see *Rosenm. Schol.* in Gen. ii. 19.——Now, if language be necessary to the exercise of reason, it clearly cannot have been the result of human excogitation: or as it is put by Dr. Ellis in his *Enquiry* &c. "language cannot be contrived without thought and knowledge; but the mind cannot have thought and knowledge, till it has language; therefore language must be previously taught, before man could become a rational creature; and none could teach him but God"——Locke's principles concerning the nature of language, although he did not see his way with sufficient clearness to lead him to the right conclusion, the last named writer proves to be perfectly correspondent to the above reasoning——And in an able work published at Berlin by *Süsmilchius* in 1766, the same principles are successfully applied to establish the same conclusion—namely, that the origin of language must have been divine ——even Hobbes admits, that "the first *author of speech* was God himself, that instructed Adam how to name such creatures

creatures as he presented to his sight."—*Leviath.* ch. iv. p. 12.——From the impossibility of conceiving how language could have been invented, some have been led, in opposition to all just reasoning, to pronounce it innate—(see *Shuckf. Connect.* vol. i. p. 109. and also an Essay of *Count de Fraula, Mem. de l'Acad. Imper. & Roy.* Brussels. vol. 14.—in which language is represented as an instinctive quality of man, constituting a part of his very creation,)——and many of the ancients themselves, totally unaided by revelation, were obliged to confess, that the discovery of this art exceeded all human powers——thus Socrates, in the Cratylus of Plato, is represented as saying, "the first names were framed by the Gods:" and in the same work we are told, that "the imposition of names on things, belonged to a nature superior to that of man," and that it could "pertain only to him, who hath a full discernment of their several natures."—*Pol. Syn.* on Gen. ii. 19.——*Stilling. Orig. Sac.* B. i. ch. i. §. 3.—and *Euseb. Præp. Evang.* lib. xi. cap. 6.

It must be remarked, that they who hold the opinion, that language is of mere human invention, are for the most part obliged to proceed on suppositions of the original state of man, totally inconsistent with the Mosaic history——thus, amongst the ancients, Diodorus Siculus, (*Biblioth.* lib. i.) Vitruvius, (*De Archit.* lib. ii. cap. 1. 2.) Lucretius, &c. ground their reasoning upon an idea, (derived from the atomic cosmogony of Moschus, Democritus, and Epicurus, which represented men, as springing from the earth, like vegetables,) that men first lived in woods and caves like brute beasts, uttering only cries and indistinct noises, until *gradual* association for mutual defence, brought with it *at length* conventional signs for communication——and the respectable and learned, though strangely fanciful, author of the *Origin and Progress of Language*, who is among the latest that have written in defence of this opinion, is compelled to admit, that the invention of language is too difficult for the savage state of

of man; and accordingly he holds, that men having been placed originally in a solitary and savage state, must have been associated for ages, and carried on some common work, and even framed some civil polity, and must have continued for a considerable length of time in that state, so as ultimately to acquire such powers of abstraction as to be able to form general ideas, before language could possibly be formed—— Now whether such theories, in supposing a mute emergence from savage barbarism to reflecting civilization, and a continued association without an associating tie, prove any thing else than their own extravagance; and by the prodigious difficulty and delay which even they attach to the invention of speech, whether they do not give strong confirmation to the Mosaic account, which describes man as destined for the *immediate* enjoyment of society and consequently *instructed* in the art of speech; it is for the reader to judge.—— Other writers again, Condillac, (in his *Essay on the origin of human knowledge*) Batteaux, (in his *Principles of Literature*) and Gebelin, (in his *Monde Primitif*,) maintain, that man is not by nature the *mutum pecus* he is represented by the Scotch philosopher——but that sounds, either excited by passions, or produced by imitation, would *necessarily* be formed, so as to constitute an *inarticulate* language; which would ultimately suggest the idea, and supply the elements of more perfect speech——the transition however from the simple sound to the diversified articulation, is still a wide chasm in each of these solutions——and whilst the range of the passions seems on the one hand to present a limit, which the powers of communication, derived from that source, cannot be conceived to transcend——so the various sounds and motions in nature must be admitted to exhaust the models, which alone could draw forth the imitative powers of the human voice——so that according to these theories, single tones, or cries, either excited by some passion or formed in imitation of some natural sound, must in all just reasoning fill up the measure of human language. It is not easy then

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to discover any advantage possessed by these theories, over that of Lord Monboddo, and the antient Epicurean Philosophers——the latter but represent the human kind originally placed in the condition of Brutes; the former seem careful to provide that it should never rise above that condition———

As it may be matter of curiosity, to know in what manner these writers endeavour to explain the transition from mere vocal sounds to articulate speech, it may be proper to subjoin here a specimen taken from one of them, by no means the least distinguished in the literary world, the Abbe De Condillac———he admits the operation to be extremely tedious, for that "the organ of speech (in grown persons) for want of early use would be so inflexible that it could not articulate any other than a few simple sounds: *and the obstacles which prevented them from pronouncing others, would prevent them from suspecting that the voice was susceptible of any further variation*"——now it may be fairly asked, would not these obstacles for ever prevent any articulations, or even sounds, beyond those which the passions might excite, or other sounds suggest? how is this difficulty, which has been fairly admitted by the author, to be removed?—he shall answer for himself——the child, from the pliancy of its vocal organs, being free'd from the obstructions which incapacitated the parent, will accidentally fall upon new articulations in the endeavour to communicate its desire for a particular object; the parent will endeavour to imitate this sound, and affix it as a name to the object, for the purpose of communicating with the child——and thus by repeated enlargements of articulation in successive generations, language would at length be produced ——such is the solution of the origin of language which human philosophy presents; sending us to the accidental babble of *infancy*, for the origination of that which it confesses must exceed the power of the imagination to invent, and of the organs of the man to accomplish——inverting the order of

of nature by supposing the adult to learn the art of speech by imitation of the nursling——and in addition to all, building upon the gratuitous assumption, that the child could utter articulations undirected by any pre-existing model.——On such reasoning it cannot be neceſſary to enlarge————

Besides, to all those theories which maintain the human invention of language, the test of experience may fairly be applied——we may safely challenge their authors to produce in their support a single *fact*——a single instance in the whole range of history, of any human creature's ever using articulate sounds as the signs of ideas, unless *taught*, either immediately and at once by God; or gradually by those who had been themselves instructed——that there have been instances of persons, who poſſessing all the natural powers of mind and body, yet remained destitute of speech from the want of an instructor, there can be no queſtion——Diodorus Siculus (lib. iii. §. 19. p. 187. tom. 1. *Wessel.*) informs us of an entire nation, wanting the use of speech, and communicating only by signs and gestures——but not to urge so extraordinary a fact, Lord Monboddo himself, in his first volume, furnishes several well attested instances; and relates particularly the case of a savage, who was caught in the woods of Hanover, and who though by no means deficient either in his mental powers or bodily organs, was yet utterly incapable of speech——had man then been left solely to the operation of his own natural powers, it is incumbent upon these writers to shew, that his condition would have differed as to speech from that of the Hanoverian savage.

As for those writers who admit the Mosaic account, and yet attribute to Adam the formation of language unassisted by divine instruction they, seem to entertain a notion more incomprehensible than the former; inasmuch as the first exercise of language by the father of mankind, is stated to have preceded the production of Eve, and cannot consistent-

ly with the scripture account, be supposed to have been long subsequent to his own creation——so that according to these Theorists, he must have devised a medium of communication, before any human being existed with whom to communicate :—he must have been able to apply an organ unexercised and inflexible, to the arduous and delicate work of articulation ;—and he must at once have attained the use of words, without those multiplied preparatory experiments and concurring aids, which seem on all hands admitted to be indispensible to the discovery and production of speech—— To remedy some of these difficulties it has been said that the faculty of speech was made natural to man as his reason, and that the use of language was the necessary result of his constitution——if by this were meant, that man spoke as necessarily as he breathed, the notion of an innate language must be allowed, and then the experiment of the Egyptain king to discover the primitive language of man must be confessed to have had its foundation in nature : but if it be merely meant, that man was by nature invested with the powers of speech, and by his condition, his relations, and his wants, impelled to the exercise of these powers, the difficulty returns, and all the obstacles already enumerated oppose themselves to the discovery of those powers, and to the means by which he was enabled to bring them into actual exertion——It may perhaps add strength to the observations already made upon this subject, to remark, that the author, who has maintained this last mentioned theory, and whose work, as containing the ablest and most laborious examination of the queſtion, has been crowned with a prize by the Academy of Berlin, and has been honoured with the general applause of the continental literati, has utterly failed, and is admitted to have failed, in that which is the grand difficulty of the question——for whilst he enlarges on the intelligent and social qualities of man, all fitting him for the use of language ; the transition from that state which thus prepares man for language, to

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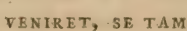
the actual exercise of the organs of speech, he is obliged to leave totally unexplained——see the account given of the Essay of Herder on the origin of language, in *Nouveaux Memoirs de l'Acad. Roy.* &c. *de Berlin*, 1771—and again an Analysis of that work by M. Merian, in the vol. of the same *Memoirs* for the year 1781——Enough, perhaps more than enough, has been said, in answer to those theories and objections, which have been raised in opposition to that which scripture so obviously and unequivocally asserts, namely the divine institution of language.

It is not necessary to the purpose of this note, nor does scripture require us, to suppose with Stillingfleet, (*Orig. Sac.* B. 1. cap. i. §. 3.) and with Bochart, (*Hieroz.* P. 1. L. i. cap. 9.) that Adam was endued with a full and perfect knowledge of the several creatures, so as to impose names truly expressive of their natures——it is sufficient, if we suppose the *use of language* taught him with respect to such things as were necessary, and that he was then left to the exercise of his own faculties for farther improvement upon this foundation——but that the terms of worship and adoration were among those which were first communicated, we can entertain little doubt.——On the subject discussed in this note the reader may consult *Morinus Exercit. de Ling.* cap. vi. *Warburt. Div. Leg.* B. iv. S. iv. vol. 2. pp. 81. 82.—*Delan. Rev. Exam.* Diss. 4.—*Dr. Beatty* and *Wollaston*, as referred to, and above all—*Dr. Ellis's Enquiry whence cometh wisdom &c.* which together with his work entitled, *Knowledge of divine things from Revelation*, are too little known, and cannot be too strongly recommended.——

PAGE 49. NOTE 9.——Outram states, (*De. Sac.* lib. i. cap. 1. §. 3.) that the force of this consideration was in itself so great, as to compel Grotius, who defended the

notion of the human institution of sacrifices, to maintain, in defiance of all just criticism, that Abel did not slay the firstlings of his flock; and that no more is meant, than that he brought the *choicest produce* of his flock, milk and wool, and offered them, as Cain offered the choicest of his fruits.——

Indeed the *natural* unfitness of the sacrificial rite to obtain the divine favour; the total incongruity between the killing of God's creatures, and the receiving a pardon for the violation of God's laws; are topics, which have afforded the opponents of the divine institution of sacrifice too much occasion for triumph, to be controverted on their side of the question —— see *Philemon to Hydaspes.* part 5. p. 10——15 ——The words of Spencer on this subject are too remarkable to be omitted——Sacrificiorum materia (pecudum caro, sanguis effusus &c.) tam vilis est, et a summâ Dei majestate tam longe dissita, quod nemo (nisi plane simplex et rerum rudis) quin sacrificia plane superflua, deoque porsus indigna facile judicaret. Sane tantum aberat, ut ethnici paulo humaniores sacrificia deorum suorum naturæ consentanea crederent, quod iis non raro mirari subiit, UNDE RITUS TAM TRISTIS, ET A NATURA DEORUM ALIENUS, IN HOMINUM CORDA VENIRET, SE TAM LONGE PROPAGARET ET EORUM MORIBUS TAM TENACITER ADHÆRERET —— *De Leg. Heb.* lib. III. diss. ii. cap. 4. sect. 2. p. 772.—— Revelation would have removed the wonder——



PAGE 49. NOTE 10.——What Dr. Kennicot has remarked upon another subject, may well be applied to this —— "Whatever custom has prevailed over the world, among nations the most opposite in polity and customs in general; nations not united by commerce or communication (when that custom has nothing in nature, or the reason of things,

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to give it birth, and establish to itself such a currency,) must be derived from some revelation——which revelation may in certain places have been forgotten, though the custom introduced by and founded on such revelation still continued——and farther, this revelation must have been made antecedent to the dispersion at Babel, when all mankind, being but one nation, and living together in the form of one large family, were of one language, and governed by the same laws and customs" (*Two Dissert.* p. 161.) ——for, as Sir Isaac Newton observes, "all mankind lived together in Chaldæa under the government of Noah and his sons, until the days of Peleg——so long they were of one language, one society, and one religion——and then they divided the earth, being forced to leave off building the tower of Babel——and from thence they spread themselves into the several countries which fell to their shares, carrying along with them the laws, customs, and religion, under which they had till those days been educated and governed"—(*Chronol.* p. 186.)——and again, as Kennicot observes from Delaney, whatever practice has obtained universally in the world, must have obtained from some dictate of *reason*, or some demand of *nature*, or some principle of *interest*, or else from some powerful influence or injunction of some Being of *universal authority* ——now, the practice of animal sacrifice did not obtain from *reason*; for no reasonable notions of God could teach men, that he could take delight in blood, or in the fat of slain beasts——nor will any man say, that we have any natural *instinct* to gratify, in spilling the blood of an innocent creature——nor could there be any temptation from appetite to do this in those ages, when the whole sacrifice was consumed by fire; or when, if it was not, yet men wholly abstained from flesh; and consequently this practice did not owe its origin to any principal of *interest*———nay, so far from any thing of this, that the destruction of innocent and useful creatures is evidently *against nature*, *against reason*

reason, and *against interest*: and therefore must be founded in an *authority*, whose influence was as powerful, as the practice was universal——and that could be none, but the authority of God the sovereign of the world; or of Adam the founder of the human race ——if it be said of Adam, the question still remains, what motive determined *him* to the practice? it could not be nature, reason, or interest, as has been already shewn; it must therefore have been the authority of his sovereign: and had Adam enjoined it to his posterity, it is not to be imagined, that they would have obeyed him in so extraordinary and expensive a rite, from any other motive than the command of God ——if it be urged, that superstitions prevail unaccountably in the world; it may be answered, that all superstition has its origin in true religion——all superstition is an abuse; and all abuse supposes a right and proper use——and if this be the case in superstitious practices that are of lesser moment and extent, what shall be said of a practice existing through all ages, and pervading every nation?—see *Kennic. Two Dis.* pp. 210, 211—and *Rev. Exam.* Diss. 8. p. 85—89. ——It is to no purpose, that theorists endeavour to explain the practice as of gradual growth; the first offerings being merely of fruits, and a transition afterwards made from this to animal sacrifice——not to urge the sacrifice of Abel, and all the early sacrifices recorded in scripture, the transition is itself inconceivable——the two things are toto cœlo different——the one being an act of innocence; the other a cruel and unnatural rite——Dr. Richie's remarks on the subject of this note are particularly worthy of attention ——*Essay on the rectitude of divine moral government under the Patriarchal dispensation.* §. 53. 54.

PAGE 49. NOTE 11.—It is notorious, as we have already seen, notes 5 and 33 of the former Sermon, that all nations,

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Jews and Heathens, before the time of Christ, entertained the notion, that the displeasure of the offended Deity was to be averted by the sacrifice of an animal; and that, to the shedding of its blood, they imputed their pardon and reconciliation (see also *Stanhope*, Serm. xiii. *Boyle Lect.* vol. i. pp. 790, 794.)——in the explication of so strange a notion, and of the universality of its extent, unassisted reason must confess itself totally confounded—and accordingly we find Pythagoras, Plato, Porphyry and other reflecting heathens, express their wonder, *how* an institution so dismal, and big with absurdity, could have spread through the world—see *Kennic. Two Dissert.* p. 202. and note 9 of this sermon——So powerful is the inference, which this fact consequently supplies, against the human invention of sacrifice, that Dr. Priestley, labouring to support that doctrine, and at the same time, pressed by the force of the argument, has been obliged boldly to face about, and resolutely deny the fact; contending, in defiance, as we have already shewn, of all historical evidence, that the notion of expiating guilt by the death of the victim, was not the design of sacrifice, among either the nations of antiquity, or among such as have practised sacrifice in later times——this idea Dr. Priestley considers too absurd for heathens——christians alone, excepting that description who have proved themselves on this head as enlightened as heathens, could have swallowed such monstrous absurdities ——If, however, the *fact* appears to be against Dr. Priestley, what follows from his reasoning?——a *cruel*, *expensive*, and *unnatural* practice has been adopted, and uniformly pursued, by the unaided reason of mankind for above 4000 years ——it remains then for him, and the other advocates for the strength and sufficiency of human reason, to consider whether it be that sort of guide, on which implicit reliance is to be placed; and whether it be wise to entrust to its *sole* direction our everlasting concerns.

PAGE 50. NOTE 12.——See notes 31 and 44 of the first of these Discourses.

PAGE 52. NOTE 13.——The principal objections to this opinion are derived from the two following considerations —— 1. The silence of the sacred historian on this head; which, in a matter of so great importance, it is said, is irreconcileable with the supposition of a divine command——2. Those passages in the old testament, in which God seems openly to disown the institution of sacrifice.

I. The former is thus urged by Bishop Warburton—— "The two capital observances, in the Jewish ritual, were the SABBATH, and SACRIFICES——to impress the highest reverence and veneration on the *sabbath*, the sacred historian is careful to record its divine original: and can we suppose that, had sacrifices had the same original, he would have neglected to establish this truth, at the time that he recorded the other, since it is of equal use, and of equal importance; I should have said, indeed, of much greater?" (*Div. Leg.* B. ix. ch. ii. vol. 4. pp. 661. 662. ed. Hurd)——to this it may be answered, that "though the distinction of weeks was well known over all the eastern world, it is highly probable, that the Hebrews, during their residence in Egypt, were negligent in their observance of the sabbath: and that to enforce a religious observance of it, it had become necessary, to give them particular information of the time and occasion of its first institution: but that, in a country like Egypt, the people being in little danger of losing their veneration for *sacrifices*, the same necessity for directing their attention explicitly to *their* institution did not exist——The observation of Dr. Delaney also deserves to be noticed—namely, that as the rite of sacrifice was loaded with many additional ceremonies, at its second institution, under Moses; in order to guard the Jews from the infections of the heathen, it might

might have been wisely designed by their law-giver, not to recall their attention to its original simplicity, lest they should be tempted to murmur and rebel against their own multifarious ritual—*Rev. Exam.* Diss. viii. vol. i. p. 94.—— But, perhaps, an answer yet more satisfactory may be derived from considering the manner, in which the history of the first ages of the world has been sketched by the sacred penman.——The rapid view he takes of the antediluvian world—having devoted but a few chapters to the important and interesting concerns of the creation, the fall, and the transactions of all those years that preceded the flood—necessarily precluded a circumstantial detail———accordingly, we find several matters of no small moment entirely omitted, which are related by other sacred writers—— thus Peter and Jude inform us of the angels, that fell from their first estate, and are reserved in everlasting chains; also of a prophecy delivered by Enoch, to those of his days; of the preaching of righteousness by Noah; and of the vexation which the righteous soul of Lot daily experienced, from the unlawful deeds of those with whom he lived—2 *Pet.* ii. 4. 5. 7. 8. and *Jude* 6. 14. 15.—— None of these things are mentioned by Moses: and even those matters, which he has deemed of sufficient consequence to notice, he introduces only as they may be connected with the direct historic line which he holds in view; and whilst hastening on to those nearer events, on which it was necessary for him to enlarge, he touches on other matters, however important, but as they incidentally arise——In this way, the first mention of sacrifice is evidently introduced—not for the purpose of giving a formal history of the rite, of explaining *how* or *when* it was instituted, in which case a formal account of its origin might have been expected—but merely as an occasional relation, in the history of the transfer of the seniority, or right of primogeniture, and so the parentage of the Messiah, from Cain into a younger line, which, according to Kennicot, was a thing absolutely necessary to be known; and also, probably, of the ruinous effects of the fall, in the effer-

vescence of that wicked and malicious spirit, which made its first baleful display in the murder of Abel——the silence, then, of the historian, as to the divine institution of sacrifice, furnishes no argument against it—see *Ken. Two Diss.* p. 211. *Wits. Misc. Sac.* Lib. II. Diss. ii. § 2.——also *Richie's Fecul. Doct.* vol. i. p. 136.

But then, according to the Bishop's reasoning, the relation given by Moses, of the institution of the *sabbath*, justifies the expectation that, had *sacrifice* arisen from the divine command, *its* origin would likewise have been recorded——But in what way is the divine appointment of the sabbath recorded? is it any where asserted by Moses, that God had ordered Adam and his posterity to dedicate every seventh day to holy uses, and to the worship of his name; or that they ever did so, in observance of any such command?—no such thing——it is merely said, that having rested from the work of creation, *God blessed the seventh day, and sanctified it.*——Now, so far is this passage from being universally admitted to imply a command for the sacred observance of the sabbath, that some have altogether denied the sabbath to have been instituted by divine appointment: and the fathers in general, and especially Justin Martyr, have been considered as totally rejecting the notion of a patriarchal sabbath —— but although, especially after the very able and learned investigation of this subject by Dr. Kennicot in the second of his *Two Dissertations*, no doubt can reasonably be entertained of the import of this passage, as relating the divine institution of the sabbath, yet still the rapidity of the historian has left this rather as matter of inference—and it is certain, that he has no where made *express* mention of the observance of a sabbath, until the time of Moses ——— Indeed it may be a question, whether considering accurately the passage which describes the sacrifices of Cain and Abel, and the circumstances attending them, it does not in itself furnish sufficiently strong ground to infer the divine appointment of sacrifice. The familiar manner in which

which the mention of this sacrifice is introduced, joined to the peculiar force of the words מִקֵּץ יָמִים—which Kennicot, supported by Fagius, shews ought not to be translated generally, *in process of time*, but *at the close of the appointed season* —seems to indicate a *prior* and *stated* observance of this rite; and the manifest acceptance of Abel's sacrifice by God, evinces an approbation of that pre-existing practice, which can leave little doubt respecting the source of its institution—and this advantage the case of sacrifice clearly possesses over that of the sabbath; namely, that in the patriarchal history we have repeated and explicit accounts of the continuance of the former, whilst the notices of the sabbatical observance antecedent to the Mosaic dispensation, are obscure and infrequent——now, were we to argue rigidly against the *continued* observance of the sabbath, from its not having been expressly recorded, we might contend, as has been already hinted, for the necessity of a more explicit statement of its divine origin in the time of Moses; whilst the unbroken tradition and uninterrupted practice of sacrifice, (a thing controverted by none that I know of, except Lord Barrington in his *Miscellanea Sacra*, vol. iii. Diss. II. cor. 3. and by him upon grounds rather fanciful and refined,) might render it less necessary for Moses to be particular on this head——but, in truth, the silence of the historian respecting either the sabbatical or sacrificial observance is but of little weight, when there are circumstances in the history, from which the practice may be collected——the very notoriety of a custom may be a reason, why the historian may omit the mention of its continuance——of this Dr. Kennicot states a striking instance in the case of circumcision, which, though constantly observed by the Israelites, is yet never once mentioned in the sacred history, as having been practised in a single instance, from the settling of the Israelites in Canaan, down to the circumcision of our blessed Saviour; that is, for a space of one thousand four hundred and fifty years——and even of the observance of the sabbath itself, we find not one instance recorded,

corded, in any of the six books that follow the Mosaic code ——what is thus applied to the continuance, will equally hold for the origin of a custom.

II. The second objection, derived from passages in the old testament, in which God seems to disown the institution of sacrifice, is to be replied to by an examination of those passages——in the lth Ps. God is described as saying, *I will not reprove thee for thy sacrifices, or thy burnt-offerings—I will take no bullock*, &c.—*Will I eat the flesh of bulls, or drink the blood of goats?*——and again in Ps. li. *Thou desirest not sacrifice—thou delightest not in burnt-offerings*——and again in Ps. xl. *Burnt-offerings and sin-offerings hast thou not required.* ——Sacrifices here, it is said, are spoken of as not pleasing to God—but it is manifest, on inspection of the context, that this is only intended in a *comparative* sense, and as abstracting from those concomitants, without which sacrifice never could have been acceptable to a holy and righteous God——this is farther confirmed by the manner in which similar declarations are introduced, in Isai. i. 11. 12. lxvi. 3. Prov. xv. 8. and Amos v. 21. 22. ——if the argument be carried farther, it will prove too much—it will prove, that the *Jewish* sacrifices had not been ordained by God, in direct contradiction to the testimony of Moses——these passages then from the psalms, must go for nothing in the present argument——. But then it is said, that the prophet Jeremiah (vii. 22.) furnishes a decisive proof in these words, *For I spake not unto your fathers, neither commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices*——this, it is urged, as referring expressly to a time prior to the giving of the law at Mount Sinai, clearly proves that God did not institute sacrifices before the promulgation of the law by Moses——but this, like the former passages, is manifestly to be understood in a comparative sense only, as may easily be collected from what immediately follows: *But this thing I commanded them, saying, obey my voice, and I will be*-

le your God, and ye shall be my people——that is, the mere sacrifice was not that which I commanded, so much as that which was to give to the sacrifice its true virtue and efficacy, a sincere and pious submission to my will—*to obey being* BETTER THAN *sacrifice, and to hearken than the fat of rams* (1 Sam. xv. 22.)—in like manner, *I will have mercy, and* NOT *sacrifice* (Hos. vi. 6.)—*Your murmurings are* NOT *against us, but against the Lord* (Ex. xvi. 8.)—*Labour* NOT *for the meat that perisheth, but for the meat which endureth to everlasting life* (Joh. vi. 27.)——the scripture abounds with similar instances, in which the negative form supplies the want of the comparative degree in the Hebrew idiom: not excluding the thing denied, but only implying a preference of the thing set in opposition to it——see *Walt. Polyglot.* Proleg. Idiotism. 6. *Lowth* on Hos. vi. 6. *Ken. Two Diss.* pp. 208. 209. and *Jenn. Jew. Ant.* vol. 1. p. 313.——Dr. Blayney, indeed, thinks it not necessary to consider the words of Jeremiah in a comparative sense; the word עַל, he says, admitting the sense of *propter*, the passage should be read, *I spake not with your fathers, nor commanded them,* FOR THE SAKE OF *burnt-offerings*, &c. that is, God did not command these purely on their own account, but as a means to some other valuable end—— the sense is substantially the same ——Now, if the passage be not taken in this sense, but is supposed to imply, that God had not instituted sacrifices at the time of the departure of the Hebrews from Egypt, then a direct contradiction is given to the Mosaic history, which expressly declares, that God himself had ordained the paschal lamb, not only before the giving of the law at Sinai, but before the migration of the Israelites from Egypt——and that this was really a sacrifice, and is repeatedly called by Moses by the very same term זבח, which is here applied to denote sacrifice by the prophet, has been already fully shewn in note 35 of the former sermon———or again, if we concur in the interpretation of this passage, as given by the Jewish doctors Jarchi and Maimonides, and adopted by Dr. Kennicot, we may consider it as a declaration

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on the part of God, that he had not first commanded the Israelites concerning the sacrificial rites, after he had led them out of Egypt—— the passage in Jeremiah, say they, refers to the transaction at Marah (see particularly *Kenn. Two Diss.* pp. 153. 209)——the Jews, when they had arrived here, three days after they had left the Red Sea, murmured at the bitterness of the waters; a miracle was wrought to sweeten them, and then God made a statute and ordinance for them, and proposed to them, in exact agreement with what is here said in Jeremiah, to obey him, to give ear to his commandments, and keep his statutes, and that he would in turn be their protector (Ex. xv. 25. 26.)—now, this having been some time before the formal institution of the sacrificial ritual at Mount Sinai, and the Jews having always dated the beginning of the law from this declaration at Marah, the Jewish Doctors maintain it to be true in fact, that God did not *first* enjoin their code of sacrificial observances, but commanded them concerning moral obedience; and thus understand the form of expression in Jeremiah, as we do that of St Paul, *Adam was* NOT *deceived, but the woman being deceived was in the transgression* (1 Tim. ii. 16.)—that is, Adam was not first deceived, and was not first in the transgression, but Eve——the meaning of the passage in Jeremiah would then be, that as God had not, in the first instance, enjoined to the Jews their sacrificial ritual, after he had led them out of Egypt; so they were not to attach to the observance of all its minutiæ, a superiority over moral obedience, but the contrary, the latter having been first commanded—see *Maim. Moreh Nev.* pars. iii. cap. 32. ap. fin.—*Kennicot's Two Diss.* pp. 153. 209—and *Jenn. Jew. Ant.* vol. 1. p. 312.——this explanation agrees in substance with the former: and from both it manifestly appears, that this passage has no relation to the *original institution* of animal sacrifice.

PAGE 52. NOTE 14.——Hallet considers this single fact as supplying so strong an argument on the present question, that he does not hesitate to pronounce it, a *demonstration* of a divine institution—for he says, Abel's sacrifice could not have been acceptable, if it had not been of divine appointment, according to that obvious maxim of all true religion, *In vain do they worship God, teaching for doctrines the commandments of men* (Mark vii. 7.)——thus, says he, Abel must have worshipped God in vain, had his sacrificing been merely a commandment of his father Adam, or an invention of his own: and to make this matter more evident, he asks, why we do not now offer up a bullock, a sheep, or a pigeon, as a thank-offering after any remarkable deliverance, or as an evidence of our apprehensions of the demerit of sin—the true reason is, because we cannot know that God will accept such *will-worship*, and so conclude that we should herein worship God in vain——as Abel then did not sacrifice in vain, it was not *will-worship*, but a divine appointment——to this, he adds, the want of a *right* to slay animals before the flood, unless conferred by God for this very purpose of sacrifice, gives yet farther confirmation——*Hallet* on Hebr. xi. 4.——Dr. Richie remarks, that the *divine acceptance* is not confined to the sacrifice of Abel, but that we find it extended also to others offered under the patriarchal dispensation——thus, God is said to have *smelled a sweet savour*, (a strong expression of his acceptance,) when Noah offered his burnt-offering——Job's care, likewise, to offer burnt-offerings for his children, is mentioned as an eminent effect of piety, and with particular marks of approbation—Job, ch. i.——and the honourable mention, which is made of the sacrifices offered by other pious men in this period of the world, leaves no room to doubt of their having been likewise graciously accepted by God——it is, moreover, to be observed, that the oblation of some of those early sacrifices, was expressly ordered by God himself—as the burnt-offering of Abraham, (Gen. xxii.) and those which were offered by the three friends of Job (Job xlii.)

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——now that it is more natural to think, that God would *order*, and *accept of*, the performance of a mode of worship, which had been instituted by himself, than that he would thus countenance one, which had been the product of mere human invention, is a thing which will not bear much dispute——see *Dr. Richie's Pec. Doct.* vol. i. pp. 149. 150.—— indeed, whoever wishes to see the subject of the divine institution of sacrifices satisfactorily treated, may consult this work, p. 136—151. to great advantage——see also *Barrington's Misc. Sac.* vol. iii. p. 67—71. and *Heideg. Hist. Patr. Exercit.* iii. §. 52. 53. tom. 1.

This last writer considers the εμπυρισμος, or the burning of the sacrifice by fire from heaven, a decisive proof of a divine institution——and that the patriarchs were favoured with this infallible sign of the divine acceptance of their sacrifices, the language of scripture, he thinks, leaves us no room to doubt ——that it was by this sign that it was known that the sacrifice of Abel was accepted, is the almost unanimous opinion of the Fathers——and in this the Jewish Doctors concur——see *Aben Ezra* and *Jarchi* on Gen. iv. 4.——Theodotion translates the verb in this verse, ενεπυρισεν—a translation, with which even Julian was satisfied.——It is certain, that this manifestation of the divine power was vouchsafed in later times——the sacrifice of Abraham, Gen. xv. 17. supplies a striking instance of it——and if Shuckford's reading of בער (to kindle), instead of עבר (to pass), be admitted, this passage becomes in itself decisive of the point (*Connection* &c. vol. i. p. 298.)——but if we look to the period *under the law*, we shall find *this* the usual method of signifying the divine acceptance of the sacrifice—see Lev. ix. 24. Judg. vi. 21. 1 Kings xviii. 38. 1 Chr. xxi. 26. 2 Chr. vii. 1. &c.—— hence, to *accept* a burnt sacrifice, is called in the Hebrew, Ps. xx. 3. to *turn it into ashes*——the reliques of this are to be found even in the heathen traditions——thus Servius on *Æn.* xii. 200. says, " Amongst the antients fire was not lighted upon the altar, but by prayer they called down fire from

from heaven which consumed the offering" ——from these, and other arguments not less forcible, every Commentator of note had been led to pronounce in favour of the idea, that the acceptance of the sacrifice was testified, from the beginning, in the miraculous manner here described——see *Fagius*, *Grotius*, *Le Clerc*, *Ainsw. Patrick*, *Jameson*, *Dathe*, *Rosenmuller*, &c. on Gen. iv. 4.——That the fire which consumed the sacrifice, was a flame which issued from the *Shechinah*, or glorious visible presence of God, is the opinion of Lord Barrington; see *Miscell. Sacr.* vol. iii. Dissert II. "On God's visible presence"——but be this as it may, the fact of this divine fire consuming the sacrifice, seems to be established—and the inference from this fact in favour of the divine institution of sacrifice cannot easily be overturned.

PAGE 53. NOTE 15.——There is no one part of the sacred volume, which has more exercised the ingenuity of the learned, than the book of Job?——Whether it contain a true history or a fabulous relation?——If true, at what time and place Job lived?——And what the date and author to be assigned to the work?———these are questions, which have given birth to opinions so various, and to controversies so involved, that to enumerate all, and to weigh their several merits, would far exceed the compass of the present work ——but to take a brief review of the opinions of the *most distinguished* critics, and to elicit from contending arguments the probable result, whilst necessary to the subject of our present enquiry, cannot fail to furnish matter of interesting investigation

I. On the first of the questions above stated, there have been three opinions——one, pronouncing the poem to be a real narrative——a second, holding it to be a mere fictitious relation, intended to instruct through the medium of parable——and the third, adopting an inter-

mediate idea, and maintaining the work itself to be dramatic and allegorical, but founded upon the history of real characters and events.———Among the many distinguished names which support the first opinion, are to be reckoned, in later times, those of Spanheim, Sherlock, Schultens, Bishop Lowth, Peters, and Kennicot—to these perhaps may be added that of Grotius, who, though he contends that the work is a *poetic* representation, yet admits the subject to be matter of true history.———In defence of this opinion, the work is considered as supplying strong intrinsic evidence: the general style and manner of the writer betraying nothing allegorical, but every where bespeaking a literal relation of actual events; entering into circumstantial details of habitation, kindred, and names; and adhering with undeviating exactness to those manners and usages, which belong to the age and country, of which it seems to treat——the reality of the person of Job is also attested by the Prophet Ezechiel, who ranks him with two other real and illustrious characters; and by the Apostle James, who proposes him as a character particularly deserving of imitation ——concurrent traces of profane history too, supply additional confirmation, as may be seen in Mr. Gray's account of the book of Job;—so that, as this judicious writer properly observes, "it has every external sanction of authority, and is stamped with every intrinsic mark, that can characterise a genuine relation."

In direct opposition to this, is the system of Maimonides; which, representing the whole as a parabolical and fictitious relation, has been adopted successively by Le Clerc, and Michaelis——The arguments of the first of these writers, have been fully replied to by Codurcus; those of the second, by Peters; and those of the last have received some judicious animadversions from the pens of Mr. Gray and Dr. Gregory——the arguments commonly urged in support of this hypothesis, are derived from certain circumstances

stances of intrinsic improbability——such as, the miraculous rapidity with which the calamities of Job succeeded —the escape of precisely one servant to bear the news of each disaster—the destruction of 7000 sheep at once struck dead by lightning—the seven days silence of the friends of Job—the highly figurative and *poetic* style of dialogue, which never could have taken place in actual conversation ——These are what Peters calls the *little exceptions* of Le Clerc to the truth of the history—and might, *some* of them, deserve attention, were we neither to admit a supernatural agency in the transactions, nor a poetic rapidity in the narrative rejecting the consideration of unimportant particulars.——An objection, however, of greater moment, is derived from the conversation of Satan with the Almighty——and to this Michaelis adds others which he claims as his peculiar invention, deduced from the name of Job; from the artificial regularity of the numbers; and from internal inconsistencies and contradictions —— of these last named, perhaps the two former, might well be ranked among the *little exceptions:* the derivation of the name of Job, from a word which signifies *repentance*, being at best but conjectural; and even were it certain, making nothing against the reality of the person, names having been frequently given in antient times, from circumstances which occurred at an advanced period of life, of which numerous instances appear in holy writ——and as to the regularity of the numbers; the years of Job's life, his children, his sheep, his camels, his oxen, and his asses, being all told in round numbers, and all exactly doubled in the years of his prosperity; it is obvious to remark, that it would ill suit the fulness and elegance of poetic narration to descend to the minutiæ of exact numeration; and that, as to the *precise duplication*, it is but a periphrasis growing out of the former enumeration, intended merely to express, that the Lord gave to Job twice as much as he had before.——

The two remaining objections require more particular consideration——and first, as to the incredibility of the conversation, which is related to have taken place between the Almighty and Satan, it may be observed, that this, and the assemblage of the celestial intelligences before the throne of God, should be considered as poetic, or, as Peters with more propriety expresses it, *prophetical* personifications, in accommodation to our limited faculties, which are abundantly authorized by God himself in holy scripture, and are perfectly agreeable to the style, wherein his prophets have been frequently commanded to deliver the most solemn, and important truths——thus the prophetic visions of Isaiah, (ch. vi.)—of Ezech. (ch. i.)—of St. Paul, (2 Cor. xii. 2. 4.)—and of St. John, (Rev. iv. 1. 2.) represent the proceedings of Providence, in like reference to our powers and modes of conception——and the vision of Micaiah, (1 Kings. xxii. 19—23.) and that of Zechariah, (ii. 13. iii. 1.) supply cases precisely parallel in every respect.——Farmer justly remarks on this subject, that such "visions or parabolical representations, convey instruction as *truly* and properly, as if they were exact copies of outward objects." (*Enquiry into the Temptation*, p. 164—attend to this writer's observations,—also to *Chappel Comment. praef.* p. xiv. particularly to *Peters's Crit. Diss.* p. 113——122. and *Taylor's Scheme of Scr. Div.* ch. xxi.)—and indeed, if the introduction of Satan be admitted as an argument against the truth of the history, it should lead us equally to reject the narrative of our Lord's temptation, as an unfounded fiction ——if however, the opinion of Dathe (which has also the support of Herder, Eichhorn, and Doederlein,) be well founded, all difficulty arising even from this circumstance is removed; inasmuch as THE EVIL SPIRIT is not according, to his interpretation, intended; but one of the angelic ministers, whose peculiar office it was to explore and try the real characters of men, and to distinguish the hypocrite from the sincerely pious.———

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The objection, derived from the internal inconsistencies and contradictions of the work, is thus stated by Michaelis ———Job, who could not have been advanced in years himself, upbraids his friends with their youth (xxx. 1.)—yet these very men afterwards exact reverence from Job as their junior, speaking of themselves as *aged men, much older than* his *father;* (xv. 10.) and are expressly described by Elihu, (xxxii. 6. 7.) as men to be respected for their hoary age (*Notæ et Epimetra.* pp. 178. 179.)—this argument Michaelis admits to be the grand strength of his cause, and to this Dr. Gregory's reply is satisfactory, so far as the meaning of the passage, xxx. 1. is concerned; in which there certainly appears no relation to the friends of Job, but merely a general complaint, bewailing the degraded state to which himself had fallen; and contrasting with that high respect which he had in former days experienced,—when even *the* AGED *arose and stood up, when princes refrained talking,* and *the nobles held their peace*—his present abject condition, when even those that were YOUNGER than him, and who were of such mean descent, that he *would have disdained to have set their fathers with the dogs of his flock,* (by which he could not possibly have intended his three friends,) *now held him in derision* ——but, I apprehend, Dr. Gregory's criticism on ch. xv. 10.—namely, that by the words, *with us* (בנו), is meant, *with us in opinion*—is not at all supported by the genius of the Hebrew, nor by parallel usage——I think it is evident both from this and the passage, xxxii. 6. 7. that the friends of Job, or some of them, were aged——but in the true meaning of the word ישיש, which seems to have been hit off by Chappelow alone of all the commentators, we shall find a complete solution of the difficulty——this word, as Chappelow remarks, on Job. xii. 12. and xxxii. 6. does not merely imply *age,* but the *wisdom* which should accompany age—it may perhaps not improperly be expressed in our language, by the single term *sage*——taking the word in this sense, no inconsistency whatever appears——for then

then the thing denied by Job to his friends, in xii. 12.—claimed by themselves in xv. 10.—and ascribed to them by Elihû, in xxxii. 6. 7. will be, not length of years, but those fruits of wisdom, which years should have produced——it should also be noted that in xv. 10. the words are in the singular number; so that, in strictness, no more than one amongst them is here spoken of, as advanced in age beyond the years of Job——Indeed an inconsistency so gross and obvious, as this which is charged against the book of Job by the German Professor, cannot be other than apparent, and founded in some misapprehension of the meaning of the original——admitting even the poem to be fabulous, he must have been a clumsy contriver, who could in one place describe his characters as young, and in another as extremely aged, when urged to it by no necessity whatever, and at full liberty to frame his narrative as he pleased ——and this want of comprehension should least of all have been objected by those critics, who, in supposing the work to have been composed in an age and country different from those whose manners it professes to describe, are compelled, upon their own hypothesis, to ascribe to the writer, an uncommon portion of address and refinement——

But supposing the narrative to have a foundation in truth, the *third* hypothesis, which represents this as wrought up into an allegorical drama, remains to be considered——this strange conceit was the invention of Warburton: he considers Job, his wife, and his three friends, as designed to personate,—the Jewish people on their return from the captivity,—their idolatrous wives,—and the three great enemies of the Jews at that period, Sanballat, Tobiah and Geshem ——this allegorical scheme has been followed by Garnet, with some variations, whereby the history of Job is ingeniously strained to a description of the Jewish sufferings, *during* the captivity——The whole of Warburton's system—"the improbabilities of which", as Peters observes, "are by

by no means glossed over by the elaborate reasoning and extravagant assertions of the learned writer"—is fully examined and refuted by that ingenious author, in the first eight sections of his *Critical Dissertation*——the arguments, by which this extraordinary hypothesis has been supported, are drawn from the highly poetic and figurative style of the work, —whence it is inferred to be *dramatic:* and from the unsuitableness of particular actions and expressions to the real characters, which at the same time correspond to the persons whom these characters are supposed to represent, —whence it is inferred to be *allegorical*——but from the first nothing more can fairly be deduced, than that the writer has not given the precise words of the speakers, but has dressed out the dialogue with the ornaments of poetry, and in a manner which, Dathe informs us, is agreeable to the customs of the country, in which the scene is laid; it being usual to represent the conferences of their wise men on philosophic questions, in the most elevated strain of poetic diction (see *Dath.* on Job. c. iii.)——and as to the second, it cannot appear to a sober reader, in any other light, than that of a wild and arbitrary fancy——Bishop Lowth declares, that he has not been able to discover a single vestige of an allegorical meaning, throughout the entire poem—— It requires but a sound understanding to be satisfied, that it has no such aspect——and at all events, this strange hypothesis rests altogether upon another; namely, that the book was written in the age of those, to whom it is supposed to bear this allegorical application—if then, as we shall hereafter see, there be no just ground for assigning to the work so late a date, the whole of this airy fabrick vanishes at once.——

II. The history of Job appearing then on the whole to be a true relation, the second question comes to be considered, ——In what *age*, and *country*, did he live?——As to the place of Job's residence there seems to be little difficulty——

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Commentators are mostly agreed in fixing on Idumæa, a part of Arabia Petræa——Kennicot (*Remarks on Select Passages*, p. 152.) considers Bishop Lowth as having completely proved this point——Codurcus had long before maintained the same opinion (*Præf. ad. Job.*)—and Dathe with the modern German commentators give it their support——The position of the land of Uz, (see Lam. iv. 21.) the residence of Job; and of the several places, named as the habitations of his friends, seems to ascertain the point with sufficient precision——*Children of the East*, also appears to be a denomination *applicable* to the inhabitants of that region, (see *Lowth. Prælect.* xxxii.) and is even pronounced by Dathe to have been *appropriate*——The only objection deserving notice, that can be raised against this supposition, is drawn from the great distance of Idumæa from the country of the Chaldeans, who, living on the borders of the Euphrates, could not easily have made depredations on the camels of Job——and this has been thought by some a sufficient cause, for assigning to Job a situation in Arabia Deserta, and not far from the Euphrates ——But, as Lowth replies, what should prevent the Chaldeans, as well as the Sabæans, a people addicted to rapine, and roving about at immense distances for the sake of plunder, from wandering through those defenceless regions, and pervading from Euphrates even to Egypt?—— and on the other hand, what probability is there, that all the friends of Job, residing in and near Idumæa, should be instantly informed of all that had happened to Job in the desert of Arabia, and on the confines of Chaldea, and repair thither immediately after the transaction?——Shuckford's arguments concur with these of Lowth; and are fully satisfactory on this head, see *Connect.* B. vii. vol. 2. p. 138. ——see also *Gray* on the book of Job. note r.'—the LXX. likewise describe the land of Uz as situated in Idumæa—and Job himself they consider an Idumæan, and a descendant of Esau (see Append. of the LXX.)——the Mohammedan

writers

writers likewise inform us that he was of the race of Esau ——see *Sales Koran.* ch. 21. vol. ii. p. 162. ————

With respect to the *age* of Job, one thing seems generally admitted; namely, its remote antiquity——even they who contend for the late production of the *book* of Job, are compelled to acquiesce in this——Grotius thinks the events of the history are such, as cannot be placed later than the sojourning of the Israelites in the wilderness, *præf. ad. Job.*——Warburton, in like manner, admits them to bear the marks of high antiquity——and Michaelis confesses the manners represented to be perfectly Abrahamic, such as were common to all the seed of Abraham, Israelites, Ishmaelites, and Idumæans——(*Not. et Epim.* p. 181.)——some of the principal circumstances, from which the age of Job may be collected, are these which follow—1. The general air of antiquity which is spread over the manners recorded in the poem, of which Michael is as above referred to, has given striking instances——2. The length of Job's life, which seems to place him in the patriarchal times.——3. The allusions made by Job to that species of idolatry alone, which by general confession was the most antient, and which, as Lowth observes (*Lectures on Sacred Poetry.* Greg. ed. vol. ii. p. 355.) is a decisive mark of the patriarchal age——4. The nature of the sacrifice offered by him in conformity to the divine command; namely, *seven* oxen and *seven* rams, similar to that of Balaam, and suitable to the respect entertained for the number seven in the earliest ages—(see *Jablonski Panth. Ægypt. Proleg.* p. 53—59. *Univ. Hist.* B. III. ch. xxxvii. sect. 3. also *Ainsw.* on Lev. iv. 6. and Numb. xxxiii. 1.——[this, though as Mr. Henley observes the ancient practice might have been continued in Idumæa after the promulgation of the Mosaic law, is far from being, as he asserts, destitute of weight; inasmuch as the sacrifice was offered *by the command of God;* who, although he might be supposed graciously to accommodate himself to the prevailing customs, *before* the promulgation of the Law,

yet cannot be imagined *after* he had prescribed a certain mode of sacrifice to the Israelites, to sanction by his express authority, in a country immediately adjoining, a mode entirely different, and one which the Mosaic code was intended to supersede——see Mr. Henley's note in *Dr. Gregory's translation of Lowth's Lectures*, vol. ii. p. 356.——5. The language of Job and his friends, who being all Idumæans, or at least Arabians of the adjacent county, yet converse in Hebrew ——this carries us up to an age so early, as that in which all the posterity of Abraham, Israelites, Idumæans, and Arabians, yet continued to speak one common language, and had not branched into different dialects—(see *Lowth. De Sacr. Poes. Præl.* xxxii. p. 311 ——also *Gray* on Job. note a^3. ——6. Certain customs of the most remote antiquity are alluded to by Job——he speaks of the most antient kind of writing, by *sculpture*——his riches also are reckoned by his cattle ——and as to the word קשיטה, which is translated a *piece of money*, there seems good reason to understand it as signifying a *lamb*——the word occurs but in two other parts of scripture, Gen. xxxiii. 19. and Josh. xxiv. 32.—and in both of these it is applied to the purchase of a piece of ground by Jacob, who is on that particular occasion represented as rich in flocks, and as driving with him large quantities of cattle——and accordingly, the Targum of Onkelos, the LXX, Jerome, Pagninus, and the learned Jew Aben Ezra, have all of them rendered the word *lamb*, or *sheep*——in order to force the word to the signification of a piece of money, it has been pretended, that the coin bore the impress of a lamb——upon this *conjecture*, and a passage in Acts, vii. 15. 16. which can give it no support, is the entire interpretation built——see *Cocc. Lex.—Calas. Concord.—Drusius*, and *Grotius*, and *Hodge's Elihu*, on Job xlii. 11. also *Hamm.* and *Whitby*, on Acts vii. 15. 16.—— now the notion of a *stamped* coin, as Dathe remarks, (on Job. xlii. 11.) is inadmissible in an age so early as that of Jacob——the way of payment in silver in the time of Abraham,

Abraham, we know to have been by weight, or shekels uncoined—and what authority have we to pronounce, that stamped money was in use in the time of Jacob?——the money which was put into the sacks of Joseph's brethren, seems to have been the same as in the time of Abraham, being called צרורות כסף, strictly *bundles of silver*, (Gen. xlii. 35.) an expression not likely to be applied to *coined pieces* of money—and indeed no expression, indicating such *pieces* of money, seems to occur in any of the early books of the Bible——*Jun.* and *Trem.* on Gen. xxxiii. 19. speak of *sheep*, as the ancient medium of traffic; and pronounce the word קשיטה to be peculiar to the Arabians and antient Canaanites——this, and the remark of Codurcus, "that as *pecunia* was first called from *pecus*, so *Keschita*, which first signified *pecus*, was afterwards transferred to signify *pecunia*," tend to confirm our reasoning——for if a *sheep* was the most antient medium of traffic, and was in the earliest times expressed by the word *Keschita*, whilst its subsequent transfer to denote *pecunia* is but conjectural, there can be but little difficulty as to the conclusion—— See also an elaborate dissertation on the word by *Costard*—in which he shews, that the first stamping of money with any effigies, was of a date several centuries later than the time of Jacob, not having been known before the time of Cyrus—— (*Enquiry into the meaning of the word Kesitah.* p. 12. &c.) if this opinion be right, the point is decided———at all events it should be remembered, that if *Keschita* must signify a piece of money, the only age, beside that of Job, in which we find the word applied in Scripture, is the age if Jacob——that no such coin was known of under the Mosaic dispensation, is shewn by Hodges, in his *Elihu*, p. 242.—— I have dwelt thus long upon the investigation of the true meaning of this word, as well because the interpretation of it, as a stamped *piece of money*, seems to have been too easily acquiesced in by commentators in general; as because I would not presume to differ from the received translation

without the most careful examination———From the above considerations, the great antiquity of Job seems to be an unavoidable consequence——to specify the exact time at which he lived, is a matter of greater difficulty, but of inferior importance——Eusebius places him before Moses two whole ages—and in this concurs with the opinion of many of the Hebrew writers, who (as Seldon observes) describe him as living in the days of Isaac and Jacob—and that the judgment of the Eastern nations does not differ much from this, may be seen in *Hottinger's Smegma Orientale*, p. 381. (see *Patrick's pref. to Job*)——Shuckford is of opinion that he was cotemporary with Isaac (*Connect.* B. VII. vol. ii. p. 127.)—Spanheim (*Hist. Job.* cap. ix. p. 285.) places him between the death of Joseph and the departure from Egypt——but whoever wishes to see the most probable, and satisfactory account, may consult the table of descent given by Kennicot, (*Remarks* &c. p. 152.) in which Job is represented as cotemporary with Amram the father of Moses; Eliphaz the Temanite, who was the fifth from Abraham, being cotemporary with both——Mr. Heath agrees with this account, in placing the death of Job about fourteen years before the Exodus———

III. The third and last question now comes to be considered: namely, what date, and author, are to be assigned to the book of Job——That the poem is as antient as its subject, and that Job was not only the hero but the author of the work, is the opinion of many distinguished commentators—— the objections brought against this opinion are derived from marks of later times, which it is said are to be discerned in the work, and which are copiously summed up and largely insisted on by Mr. Heath.———

1. It is urged, that there is frequent allusion to the laws of Moses——on the directly opposite presumption it had been pronounced, that the book *could not* have been written

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at a late period, for the benefit of the Jews; inasmuch as there is not to be found in it, "one single word of the law of Moses nor so much as one distant allusion to any rite or ceremony of the law"—see *Sherlock's use of Proph.* Diss. ii. p. 207. see also *Lowth. Prælect.* xxxii. p. 312.——the instances adduced by Heath, in support of his position, are taken from Job iii. 19. and xli. 14. and xxxi. 28.—the two first of which, in speaking of *manumission*, and *eternal servitude*, allude, as he says, to the law in Exod. xxi. 2—6. concerning the release of the Hebrew servant in the seventh year, and the ceremony of piercing the ear where an eternal servitude was consented to—and the third, in describing idolatry as *a crime to be punished by the judge*, must, as he thinks, relate to the Mosaic dispensation—"the laws of the Mosaic polity, being the only ones in the world, which punished idolatry"—*Essay towards a new Version*, p. 129.——As to the two first instances, the resemblance is so imaginary, or rather, so truly chimerical an idea, as not to deserve an answer; if the reader, however, wish to see one, he will find it in *Mich. Not. et Epim.* p. 189.— to the third, which has also the authority of Warburton and Mr. Locke, it may be replied, that scripture decides the point—as it informs us, that Abraham was called from Chaldea on account of the encrease of idolatry, to raise a people for the preservation of the worship of the true God——so that the allusion to the exertion of judicial authority against idolatry, was most naturally to be expected from a descendant of this patriarch, and it may be added, from one not far removed—— see *Lowth's Lectures*, &c. Greg. ed. vol. ii. pp. 354. 355. also *Michael, Not. et Epim.* p. 190.—and especially *Peters, Crit. Diss. pref.* p. iii—xii. where this point receives the most ample examination.

2. It is contended, that there are allusions not only to the *laws*, but to the *history*, of the Jewish people——but these allusions, as stated by Heath, are so extremely fanciful, as in the opinion of Michaelis, to require no farther refutation than the

the bare reading of the passages referred to—*Not. et Epim.* pp. 191. 192.——some of the same kind had been urged by Warburton, (*Div. Leg.* B. VI. §. ii. vol. iii. p. 494—499.) and proved to be futile and visionary by Peters (*Crit. Diss.* p. 28—36.)——indeed these points have been so completely canvassed, that we may now with confidence pronounce, as Sherlock had done before, (*Use of Proph.* p. 207.) that there is no one allusion, direct or indirect, either to the *law*, or to the *history*, of the Jews, that can be fairly pointed out in the book of Job.

But 3. it is maintained, both by Heath, and Warburton, that the use of the word *Jehovah* determines the date of the book to be later than the age of Moses—God not having been known by that name, until he appeared to Moses, as he himself declares, in Exod. vi. 3.———This, however, is evidently a misapprehension of the meaning of the passage in Exodus——it being certain, that God *was* known to the patriarchs, Abraham and Jacob, by the name of Jehovah; that he calls himself by that name in speaking to them; and is so called by them again expressly—see Gen. xiv. 22. xv. 2. 8. 7. xxiv. 3. xxviii. 13. 16. and xxxii. 9.——the sense of the passage then must be, not that the *name* was unknown to all before Moses, but its true *signification;* that is, the nature and properties of the *self-existent* being, expressed by that comprehensive name JEHOVAH, which in the original signifies, according to Le Clerc and almost all the commentators, *faithful* and *stedfast, making things to be*, that is, fulfilling all his promises, which he began to accomplish in the time of Moses——by this name then, *in its true sense*, God certainly was not *known*, or, as Peters renders it, was not *distinguished*, before the time of Moses——see *Vatablus*, *Dath.* and *Rosenm.* in locum—also *Peters's pref. to Crit. Diss.* p. xii—xvi——this objection then may be set aside.

Nor will the 4th objection, derived from the mention of *Satan*, be found to have greater weight——the *Evil Being*, it

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is contended both by Heath and Warburton, was not known to the Jews in early days; and the word *Satan* never occurs until a late period of their history, as a *proper name;* in which light it is said to be here necessarily used, as being preceded by the emphatic article ה, הַשָּׂטָן, i. e. THE ADVERSARY———But, that the doctrine of an *evil spirit* was not unknown to the Jews at an early day, is evident from the history of Ahab, in which mention is made of it as a thing familiar, and in a manner precisely similar to the present case——indeed the history of the fall could scarcely be made intelligible to them without that doctrine; and Warburton himself admits, (B. vi. §. 2. vol. 2. p. 533.) that the notion of an evil principle, had probably arisen "from the history of Satan misunderstood, or imperfectly told, in the first ages of mankind"——in the next place the *word*, SATAN, was clearly not unknown to the early Jews, as appears from the use of it in Numb. xxii. 22. in the story of Balaam——we find it also in 2 Sam. xix. 22. 1 Kings v. 4. xi. 14. 23. 25. Psal. lxxi. 13. cix. 20. 29. (see on this word *Taylor's Scheme of Scrip. Div.* ch. xi.)——but if it be asserted, that it is used in those several places, but as a common appellative, yet still, neither will it follow, that the *name* might not have been used, as the *Being* was certainly known, amongst the early Jews; nor does it even appear, that the word is *here* used as a proper name, as the article may be employed only to mark out *that* adversary, or accusing spirit amongst the angelic tribe, who had undertaken the office of putting the virtue of Job to trial; so that no part of the objection is valid——see *Mich. Not. et Epim.* pp. 193. 199. and *Dath.* as referred to p. 324——and on this entire objection consult *Warb. Div. Leg.* vol. ii. p. 530—535. and *Peters's Crit. Diss.* p. 88—92.

But 5. it is argued, and upon this point Heath and most other objectors principally rely, that the book of Job abounds with Chaldaisms, Syriasms, and Arabisms, which clearly prove the lateness of its production——But, in opposition to this

this, we have the authority of the most distinguished scholars and critics, Schultens, and Michaelis, in pronouncing that the charge of *Chaldaisms* is totally erroneous——those Chaldaisms, on which Le Clerc so confidently relies, by which the plural termination *in* is put for *im*, Schultens asserts to be "Hebraicæ & Arabicæ ditionis, atque *vetustissimæ monetæ*" (*Dr. Grey's Job.* præf. p. xii.)—and Michaelis affirms, that of *those* Chaldaisms, the frequent use of which might evince the lateness of a Hebrew work, not one is to be discovered in this book (*Not. et Epim.* p. 193.) and the prefix of ש, in ch. xv. 30. supposed to be a Chaldaism from אשר, he proves is not so—and, even were it so used, this is shewn by Kennicot, (*Remarks*, &c. p. 153.) to supply no argument against the antiquity of the book, that will not equally affect the book of Genesis ——That expressions of *Syriac* and *Arabic* affinity frequently occur, there can indeed be no question——this stands upon the authority of the most distinguished scholars, Bochart, Pocock, Hottinger and Walton (see *Wits. Misc. Sac.* Lib. 1 cap. xvi. §. 28.)—nor is this denied by Schultens, Kennicot, and Michaelis: but from this they infer the remote antiquity of the work; since, says Michaelis, the Hebrew, Syriac, and Arabic, are not to be considered so much different languages, as dialects of one radical language, originally common to the descendants of Abraham; and the higher we ascend, the more resemblance we shall consequently find—— but besides, Michaelis adds, that one principal reason for our attributing to the book of Job, Chaldaic, Syriac, and Arabic expressions, may be its very great antiquity, and uncommon sublimity of elevation, which has occasioned a greater number of απαξ λεγομενα, and expressions difficult to be understood; which commentators are consequently led to explain from those several languages, not because the words strictly belong to them, but because there are more books, and better understood, in those languages, than in the Hebrew; and hence it is supposed, that the expressions actually belong to those languages——*Mich. Not. et Epim.* pp. 194. 195—*Peters Crit.*

Crit. Diss. p. 133—137. and 141—143. see also *Codurc. præf. ad Job.* where the necessity of consulting Tarquins, &c. is urged in a way which fully justifies this solution of Michaelis.——On this topic perhaps so much need not have been said, had not the high authority of Bishop Law given to this objection more consequence than truly belongs to it, by the hint conveyed in his excellent work on the *Theory of Religion*, (p. 74.) that the subject of it had been "too slightly passed over" ——since the time of the Bishop it has received more ample discussion—and from that discussion there seems to arise the strongest argument in favour of the antiquity of the book of Job——so that we may see the justness of Bishop Lowth's remark, that "from the *language*, and even from the *obscurity* of the work," no less than from its subject, it may fairly be inferred, "to be the most antient of all the sacred books." *Præl. Hebr.* xxxii.——But not only do these criticisms bear upon the age of the poem, but on the country of its author; for does not the mixture of foreign expressions rather prove that the author was not a Jew; and does not that of the Arabic particularly, with which it is considered most to abound, indicate its Arabic extraction, which perfectly agrees with the supposition of Job having been its author?——and it deserves to be noticed, that even Codurcus, who supposes it to be the work of one of the later prophets, yet conjectures from the stile, that the prophet might have been originally from Idumæa,—the very country of Job (*Præf. ad Job.*)

6. It is objected by Codurcus, Grotius, and Le Clerc, that there are passages in the Book of Job, which so strongly resemble some in the Psalms and Proverbs, that we may fairly suppose them to have been taken from those writings——but to this Warburton has well replied, that "if the sacred writers must needs have borrowed trite moral sentences from one another, it may be as fairly said, that the authors of the Psalms borrowed from the book of Job, as that the author of

Job borrowed from the book of Psalms :" *Div. Leg.* vol. ii. p 499.—see also *Peters's Crit. Diss.* p. 139—141.——and had the learned Bishop been disposed to exercise as unbiassed a criticism upon himself, as he has done upon Grotius and Le Clerc, he would have felt the same argument bearing with equal force against the objection which he has attempted to deduce from the supposed adoption of certain *phrases*, which are found in other books of the old testament——that, however, which the Bishop has not done for himself, Peters has done for him ; by shewing, that those few phrases, which he has instanced, have no peculiar stamp of age or country, and bear no marks whatever of being borrowed from other parts of scripture. (*Crit. Diss.* p. 26—29.)——It should also be noticed, that, in opposition to the above mentioned objection of Grotius, Le Clerc, &c. Bishop Hare has endeavoured to shew, that there is internal evidence, that the Psalmist has borrowed from Job, not Job from the Psalmist —— and Chappelow (*Comment. on Job.* v. 16. viii. 10. and pref. p. 10) represents the passages, which are common to Job with the writers of the Psalms, Proverbs, &c. as proverbial forms of speech, sentences of instruction, or מליצ *millim* as they are peculiarly called in Job, transmitted from one age to another ——and therefore it is not necessary to suppose that either borrowed from the other.

I have now enumerated all the arguments deserving any notice, which have been urged against the antiquity of the book of Job—how conjectural, unfounded, and futile most of them are, and how inconclusive others, it is not difficult to discover —— this indeed they tend to shew, that the more the objections against the antiquity of this book are examined, the stronger will the arguments be found in favour of it.——In addition, however, to what has appeared, there are some positive proofs which have been advanced, and which are worthy of notice——Bishop Patrick has observed, in his preface to Job, that though there is plain mention of the deluge, and the burning

burning of Sodom, there is no allusion to the drowning of Pharaoh, and the other miraculous works attending the deliverance of the Israelites from Egypt—and that Elihu, when expressly reckoning up the different modes of revelation, takes no notice of the revelation made to Moses——These omissions, however, as well as the want of reference to any of the Mosaic rites, though they furnish a decisive proof against the late age of the book, on the supposition of the author being a *Jew*, yet do so, it must be confessed, *only* upon that supposition——but it will not be easy, to account for the circumstance, of the book's containing no allusion to "any one piece of history later than Moses," (*Sherl. Use of Proph.* p. 207.) upon *any* hypothesis, that places its date lower than the age of the Jewish law-giver——Now, if to these considerations be added the characters of antiquity, attached to the subject, the conduct, and the language of the work; some of which have already appeared in the discussion of the foregoing objections, and which are in general so strikingly obvious, as to constrain even those, who contend for the late production of the work, to represent it as written in imitation of early manners——if we admit with Peters, (*Crit. Diss.* p. 143.) that there are expressions in this book, of a stamp so antient, that they are not to be met with in the Chaldee, Syriac, or any other language at present known: and that many, which rarely occur elsewhere, and are difficult to be explained, are here to be found in their primitive and most simple forms—— If, in short, there be, on the whole, that genuine air of the antique, which those distinguished scholars, Schultens, Lowth, and Michaelis, affirm in every respect to pervade the work, (see *Grey's Schult. Job.* præf. p. xii.—*Præl. Hebr.* p. 310. and *Mich. Not. et Epim.* p. 195.) we can scarcely hesitate to pronounce, with Lowth and Sherlock, that the book of Job is the oldest in the world now extant—*Præl. Hebr.*, *Use of Proph.* Diss. ii. p. 206.—— Taylor draws the same conclusion from a very satisfactory though brief view of the merits of the entire argument,

in the xxiid ch. of his *Scheme of Scrip. Div.* which I would particularly recommend to the perusal of the reader——It deserves also to be noticed, that a writer in the *Theol. Rep.* vol. i. p. 73. who is by no means a friend to the idea of the antiquity of the book of Job, is compelled by the decided marks of the remote and primitive state of the Hebrew, every where discoverable in the work, to pronounce the author to have been a person of great "ability and address—who was master of *the old language*, and had given a venerable antique air to his poem, by making the persons of his dialogue, supposed to have lived in *very early times*, speak the language which was spoken in their days"——whether there was any person of *such ability and address*, it is for this writer to decide—with his admission I am content.

After what has been said, we can have but little difficulty with the systems of Grotius, Warburton, Heath, and others, who suppose the work written at a late period of the Jewish history, for the consolation either of the Edomites, when carried away by the Babylonians, which was the notion of Grotius; or of the Jews in circumstances of similar distress *after*, or *under* the captivity; the former of which was Warburton's; and the latter, Garnet's idea——what has been said of the style, and other peculiarities, of the book of Job, necessarily subverts all such theories——and to bring down this sublime poem to the age of the Babylonish captivity, especially to the period succeeding it, would be, as Lowth observes, little different from the error of Hardouin, who ascribed the golden verses of Virgil, Horace, &c. to the *iron age* of monkish pedantry and ignorance (*Lect.* &c. ed. Greg. vol. ii. p. 355.——Besides, all these theories are utterly inconsistent with the existence of the book of Job before the time of Ezechiel; a fact, which Grotius inferred, and which, notwithstanding Warburton's denial of the consequence, Peters has shewn *must* be inferred, from the mention of Job by that prophet——see *Div. Leg.* B. vi. §. 2. vol. 2. p. 490. and *Crit. Diss.*

Diss. p. 145—150.——— The supposition, then, that Ezra, Ezechiel, or indeed, any person subsequent to the age of Moses, was the writer of this book, must, for the reasons that have been assigned, be entirely rejected———It remains, of course, but to enquire, whether it is to be ascribed to Moses, or was written before his time——in either supposition, the antiquity, both of the history, and of the book, is sufficiently established, for the purpose of my argument concerning sacrifice: but, on a subject so interesting, we are naturally impelled to look on to the end.

That Moses was the author of the book, has been the opinion of many, both Jews, and Christians——but the arguments, which have been used to prove, that the writer could not be later than the giving of the law, or the departure of the Israelites from Egypt, will equally prove, that if the book was the production of Moses, he must have written it before the Exodus——accordingly, Huetius, Michaelis, and Kennicot, who attribute the work to him, have placed it at that early period, and thereby in a good measure escape the force of Bishop Lowth's objection, derived from the want of allusion to the customs, ceremonies, or history of the Israelites, which he thinks must have appeared, had Moses written the book with a view to the consolation of his people at any time after the promulgation of the law——Michaelis says, that it was probably written by him, to console the Israelites under their Egyptian slavery (*Not. et Epim.* p. 181. 182.)—and Kennicot thinks, that Moses having lived a long time in Midian, and on the borders of Idumæa, may well be supposed the author, having there learned the story of Job's fortunes, which was probably then recent, and that thus also may the Arabic forms of expression, which occur in the work, be easily accounted for——*Remarks*, &c. p. 152.——These writers have followed the notion of Huetius, and of several of the most antient Jewish and Christian authors, whom he enumerates—see *Dem. Evang.* p. 226.—— to this opinion, however

however, it has been objected by Dupin, that "the style of Job is figuratively poetical, and obscure, entirely different from that of the Pentateuch" ——and Bishop Lowth, whose judgment with respect to style will scarcely be questioned, does not hesitate to pronounce the style of Job to be materially different from that of Moses, even in his poetic productions; and describes it to be of that compact and sententious kind, which is to be observed in the prophecies of Balaam the Mesopotamian (*Præl. Hebr.* xxxii.)——Michaelis also admits the force of this criticism, by seeking to account for the dissimilitude, from the supposition that the book of Job was written by Moses at a very early period of life (*Not. et Epim.* p. 186.)—but although a youthful imagination might sufficiently account for a higher degree of poetic imagery and embellishment, yet it seems a strange reason to assign for a more "compact, condensed style, and a greater accuracy in the poetical conformation of the sentences," which is the character attributed to it by Lowth, as distinguishing it from the Pentateuch.——— Kennicot, however, it must be confessed, differs from the Bishop so far as to affirm, that there is a striking resemblance in the construction of the poetry of Job, to the song of Moses in Deut. xxxi. (*Remarks*, &c. p. 153.)—but even admitting his discernment of the graces and characters of style to be equal to that of the elegant composer of the Lectures on the Hebrew poetry, and the sublime translator of Isaiah, yet still it remains to be enquired, whence those expressions of Syriac and Arabic origin, which are not to be discovered in the Pentateuch——if it be said, as Father Simon has expressly alleged, (*Crit. Des. Proleg. de Dup.* lib. 5. p. 514.) and as is hinted also by Kennicot, that Moses might have learned these dialects whilst in the land of Midian, it then remains to be explained, how he came to unlearn them again, before he wrote the Pentateuch.——As to one particular sameness of expression, which Kennicot thinks he discovers in the Pentateuch and Job, namely, the frequent use of the *future* for the *preterite*; if this be indeed a peculiarity confined

confined to these two parts of the sacred volume, may it not be accounted for, by supposing it to have been the usage of the language in its earliest period, and which, though it did not descend later than the writings of Moses, yet might have been common to that and the preceding ages———but admitting even a similarity of style, one great difficulty still hangs upon the hypothesis, that Moses was the author of the book: namely, that as he must have intended it for the Israelites, it is scarcely possible to conceive, that, although relating an Idumæan history, he should not have introduced something referring to the peculiar state and circumstances of the people, for whose use it was destined; of which no trace whatever appears in the work——the common subjects touched upon in both, too, we should expect to find similarly handled; and yet, if Peters's remark be just, the manner in which the creation, the fall, the deluge, and other points of antient history, are treated in the book of Job, is widely different from that, in which they are spoken of in the books of Moses—see *Crit. Diss.* p. 126.

There seems, then, upon the whole, sufficient ground for the conclusion, that this book was not the production of Moses, but of some earlier age——and there appears no good reason to suppose, that it was not written by Job himself——. Lowth favours this idea—and Peters urges some arguments, of no inconsiderable weight, in its support (*Crit. Diss.* p. 123—125.)——the objections against it, from Arabia being called THE EAST, which, according to Grotius and Le Clerc, marks the writer to be a Hebrew; and from the account given of the death of Job in the conclusion, create no difficulty——Peters has shewn, that not only did other nations, beside the Hebrews, call Arabia *the East*; but that it was customary even with the Arabians themselves: and that the writer was an Arabian, he infers with much ingenuity, from the manner in which he speaks of the North wind——and the addition of a few lines at the conclusion of the work, by some

some later hand, for the purpose of completing the history, should no more invalidate Job's title to the work, than a similar addition at the conclusion of Deuteronomy, should invalidate that of Moses to the Pentateuch—(see *Crit. Diss.* pp. 127. 128. and pref. p. xvi.

But, whether we suppose Job the author of the book, or not; its great antiquity, and even its priority to the age of Moses, seems to stand on strong grounds——and upon the whole, perhaps we may not unreasonably conjecture the history of the book to be this——The poem, being originally written either by Job or some cotemporary of his, and existing in the time of Moses, might fall into his hands, whilst residing in the land of Midian, or afterwards when in the neighbourhood of Idumæa; and might naturally be made use of by him, to represent to the Hebrews, either whilst repining under their Egyptian bondage, or murmuring at their long wanderings in the wilderness, the great duty of *submission to the will of God*——the encouragement which this book holds out, that every good man suffering patiently will finally be rewarded, rendered it a work peculiarly calculated to minister mingled comfort and rebuke, to the distressed and discontented Israelites, and might therefore well have been employed by Moses for this purpose—— we may also suppose, that Moses, in transcribing, might have made some small and unimportant alterations, which will sufficiently account for *occasional* and *partial* resemblances of expression between it and the Pentateuch, if any such there be——This hypothesis both furnishes a reasonable compromise between the opinions of the great critics, who are divided upon the point of Moses being the author; and supplies an answer to a question of no small difficulty, which hangs upon almost every other solution: namely—when, and wherefore, a book treating manifestly of the concerns of a stranger, and in no way connected with their affairs, was received by the Jews into their sacred canon?—— for Moses having thus applied the book to their use, and sanctioned

sanctioned it by his authority, it would naturally have been enrolled among their sacred writings—and from the antiquity of that enrolment, no record would consequently appear of its introduction——this hypothesis satisfies the 3d query in the *Theol. Repos.* vol. 1. p. 72.———I have the satisfaction also to find, that this notion is not without support from many respectable authorities——the antient commentator on Job, under the title of Origen, has handed down a piece of traditional history, which perfectly accords with it—see *Patrick's preface to Job*—— many of the most respectable early writers seem to have adopted the same idea; as may be seen in Huetius (*Dem. Evang.* p. 226.)—and, with some slight variation, it has been followed by that learned author——Patrick also, and Peters, speak of it as a reasonable hypothesis (*Crit. Diss.* pref. pp. xxxiv. xxxv.)—and certainly it possesses this decided advantage, that it *solves all the phenomena.*

One observation more remains to be offered—and that is, that there is good reason to pronounce the book of Job an inspired work—— its reception into the Jewish canon—the recognition of the history, and, as Peters has abundantly proved, (*Crit. Diss.* pp. 21. 145—148.) consequently of the book itself, by the prophet Ezechiel—a similar admission of it, by another inspired writer, St. James—and the express reference made to it by St. Paul, (1 Cor. iii. 19.) who prefaces his quotation from it by the words, *it is written*, agreeably to the common form of quoting from other parts of inspired scripture——all these fully justify the primitive fathers, and early councils, in their reception of it as a canonical and inspired book (see *Gregor. pref. in Job.*)—— The intrinsic matter of the work also strengthens this idea——Job appears, from xxxviii. 1. and xlii. 5. to have enjoyed the divine vision ——in what manner—whether, as the LXX seem to think, by some appearance of a glorious cloud, or otherwise, it avails not——that, in some way, he was honoured with one of those extraordinary manifestations of the deity, by which the pro-

phets and inspired persons were distinguished, and that he was admitted to immediate communication with the Almighty, is positively asserted——Now, if this did really happen—and the whole book becomes a lying fable, and a lying fable recognized by inspired writers as a truth, if it did not—then it follows, that Job was a prophet; and as a natural consequence it must be admitted, that Job himself was the author of the work—as it cannot be supposed, that God would convey supernatural communications to one person, and appoint another to relate them ——That Job was not an Israelite, cannot be urged as an argument against such an hypothesis, since we find that Balaam is expressly said to have been similarly favoured——other instances also are given by Bishop Law in his *Considerations*, &c. p. 72—76. ——see *Patrick's Append. to the Paraph. on Job*—and *Peters Crit. Diss.* p. 123—125.———Now, from admitting the prophetic character of Job, we derive two considerable advantages——first, it removes the difficulty, which otherwise must hang upon the supposition, that the words of that much celebrated passage in his writings refer to the doctrines of a redeemer and a future state——and 2. it supplies an additional confirmation of the divine origin of those great truths concerning the Creation, the Fall, and the Deluge, as recorded in the books of Moses.

If I have dwelt rather long upon this point, I trust the interesting nature of the subject, as well as the importance of the *reality* and *antiquity* of Job, in an examination of the history of sacrifice, will supply a sufficient excuse.——I have little fear, that the discussion will appear unnecessarily prolix, to those who are acquainted with the vast variety of opinions, and multiplicity of arguments, to which this question has given birth——my principal object in this, as in most other of the annotations of this work, has been to combine with such illustration as the general argument may require, useful directions to the young student in divinity, as to the leading topics

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and references, that may serve to assist his course of reading ——this I have done on the present occasion, with all possible brevity——a greater degree of compression must have led to dryness and obscurity ——and it is well if, even in its present form, this review of the question be not found chargeable with these defects.

PAGE 53. NOTE 16.——Grotius, followed by Le Clerc, interprets the words in Gen. iv. 4. which we translate *the firstlings*, as signifyiug the *best*, and *finest*; and will have this to relate only to the *wool*, which is known to have been offered to the Gods in later times——that also, which we render *the fat thereof*, he considers to mean no more than the *milk*, and appeals to the LXX, who in numerous instances have certainly translated the word חלב, here used, by γαλα.

But first, as to בכורים, it cannot be denied, that in relation to *man* or *beast*, it is never found in any part of the bible, in any other sense than that of *first-born*——so appropriate is this meaning, that בכור is used *absolutely* to express *primogeniture*, and the right resulting from it, as in Gen. xxv. 31. 32. 33. 34. and xliii. 33.——it is indeed applied to *first fruits*, or fruits *first ripe*, but this evidently refers to its radical signification of *first born*: nor can any instance be adduced of the application of the term in the figurative sense of *finest* and *best*, contended for by Grotius, unless such a signification be tacitly supposed to attach in all cases to the idea of the *first*, or *earliest*, in its kind———he has indeed referred us to the expression בכור מות in Job xviii. 13.—to the use of the word בכורים, applied to the fruit of the fig-tree—and to the force of the term בכור, employed to denominate the species of camel, distinguished for its swiftness.——But none of these instances can bear him out———the first, which he would arbitrarily render, "morbus *maxime lethalis*," is no more

than *the* FIRST-BORN *of Death*, a strong poetical expression, for the more particular meaning of which see *Parkhurst* on the word, and *Chappelow* on Job xviii. 13.———the second, which, he says, implies "ficus *maxime fructiferæ*," is an example peculiarly unfortunate, as the word in this application is used to denote that species of fig, which is *early ripe*—insomuch that at this day the word *Boccôre* (בכור) signifies, in the Levant, the *early fig*, as *Shaw* states in his travels, p. 370. fol.—see *Lowth's Isai.* xxviii. 4. *Blayney's Jer.* xxiv. 2. and *Newcome's Hos.* ix. 10.——As to the third instance, the reason of applying this term to the fleetest species of camel, is not the general idea of distinction and superiority, but the peculiar quality of *swiftness:* the idea of *celerity* and *prevention*, being most appositely conveyed by a term whose radical signification implied the *first*, or *earliest*——in this sense the word is explained in the kindred dialects of the Syriac, and (particularly) the Arabic—for which see *Schindler* and *Castel*———indeed, no lexicon whatever, so far as I can discover, supports Grotius in the *general* signification which he attributes to the word——but all concur, in giving to it the meaning of the *earliest*, or *first produced*, or some other flowing from, and connected with, these.——Again, with respect to the word חלב, although it is undoubtedly used in several places to signify *milk*, as well as *fat*, yet, as Heidegger remarks, (*Hist. Patr. Exercit.* v. §. 20. tom. 1.) there is not a single passage in scripture, in which it is applied in that sense, when sacrifice is spoken of, and the offering is said to be מחלב.

But moreover, as to Grotius's notion, that the *wool* and *milk* were the parts of the animal, which alone were offered by Abel on this occasion, it is notorious, that neither one nor the other is ever mentioned in scripture, as an offering to the Deity, unless this single passage be supposed to supply an instance.———Kennicot also contends, in opposition to Grotius, that the strict analogy of translation will not admit the possibility

possibility of his construction of this passage of Gen.——for if, says he, "it be allowed by all, that *Cain's bringing* OF THE *fruit of the ground*, means his bringing THE *fruit of the ground*, then Abel's *bringing* OF THE *firstlings of his flock*, must likewise mean his bringing THE *firstlings of his flock*," the exact sameness in the original phrase requiring an exact similarity in the translation—(*Two Dissert.* pp. 192. 193.) ——The passage indeed needs but to be read, to prove the whimsical conceit of this comment of Grotius——not one word is said of *wool*, or that can lead the mind to it by any conceivable reference: but yet, because he is determined not to allow the sacrifice of Abel to have been an oblation of the animal itself; and there being no part of it that could be offered, without slaying the animal, except the wool and the milk; he is therefore led to pronounce, that in the offering of these the sacrifice consisted——Nothing, indeed, can be more strangely chimerical, than the whole of Grotius's observations on this part of scripture——his criticism on the words מפרי האדמה, furnishes another extraordinary specimen——by these words, he says, nothing more is meant, than what the Heathens in later times understood by their *Sagmen*, which was a sort of turf, cut out of sacred ground, and carried sometimes in the hand of a Roman ambassador——on this Heidegger is compelled to exclaim—"Sæpe vir, cætera magnus, ex paginis ritibus talia, obtorto collo, ad explicationem rerum sacrarum rapit; quæ, si propius intueare, nec cœlum nec terram attingunt." (*Exercit.* v. §. 19.)—but to return.—

With respect to the word חלבהן, it may be right to remark, that instead of, *the fat* THEREOF, (which is ambiguous) it may with more propriety be rendered, *the fat* OF THEM, meaning thereby, *the fattest*, or *best*, *among the firstlings*—— it is well known, that the word חלב is often used for the *best of its kind*—thus חלב חטה, is the *finest* of the wheat, Ps. lxxxi. 16. cxlvii. 14.—and the *fat* of the oil, the *fat* of the wine, stand for the *best* of the oil and wine, and have been

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so translated, Numb. xviii. 12.—see *Chrysost. Jun. Vatab.* also *Jenn. Jew. Antiq.* vol. i. p. 149. and *Kenn. Two Diss.* pp. 193 194.——it is the more necessary to make this distinction, lest the particular mention of *the fat* might lead to the supposition that the sacrifice was a *peace-offering*, the *fat* of which was consumed upon the altar, and the flesh eaten by the priests and the person at whose charge the offering was made——this however was clearly an offering of a later date——the use of animal food was not as yet permitted——and the sacrifice seems to have been an *holocaust*, the whole of which was consumed upon the altar——that the sacrifice was of this kind, many arguments concur to render probable (see p. 287. also *Shuck. Connect.* vol. i. p. 81.)——but it is placed beyond the possibility of doubt, if it be admitted, with the authorities and reasons adduced in pp. 320. 321, that the sign of the divine acceptance of Abel's sacrifice was the consumption of it by fire from heaven——Porphyry in his 2d book, *De Abstin. Anim.* considers this a sufficient reason to pronounce the offering of Abel to have been an *holocaust*, and compares it with that of Solomon described in 2 Chr. viii. 1. where it is said, that *when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering* (or holocaust) *and the sacrifices.*

PAGE 54. NOTE 17.——To those who reject the divine institution of sacrifice, this has always proved a stumbling block; and to remove the difficulty, various solutions have been elaborately, but unsuccessfully, devised———The difference in the treatment of the two brothers had been accounted for by antient commentators, from the *different mode of division* of their several oblations, as if Cain's fault had consisted in not giving to God the *best* parts, or the *proper* parts of the sacrifice———this unintelligible notion, which

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an early enemy of revelation, Julian, failed not to urge against Christians, took its rise from the LXX translation of Gen. iv. 7. Οὐχ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμάρτες— *If you should rightly offer, but yet not rightly divide, would you not sin?*———Others have held, that the difference arose from this, that whilst Abel brought of the *firstlings* of his flock, Cain did not in like manner bring of the *first*, or *best* of his fruits——this idea, for which there appears no farther foundation in the original, than that it is *simply* stated that Cain brought *of the fruits*, originated with Philo, as may be seen in p. 179. and has had the support of several Christian Commentators—see *Cyril. cont. Julian.* lib. x. p. 349. ed. Spanh. Lips.—and *Pol. Synop.* in Gen. iv. 3.——Hallet also, in his note (*s*) on Hebr. xi. 4. concurs in this idea, and at the same time adds, that Abel's faith *caused* him to select the choicest for sacrifice—Primate Newcome, in his new version, seems to adopt the same notion, explaining the *more excellent sacrifice* in Hebr. xi. 4. as "consisting of more *choice and valuable* offerings."———Again, the reason of the difference assigned by Josephus (*Antiq. Jud.* lib. i. c. 3.) is, that "God was more pleased with the spontaneous productions of nature, than with an offering extorted from the earth by the ingenuity and force of man"—this strange conceit has been confined to Josephus, and the Rabbins, from whom Havercamp affirms, and Cunæus and Heidegger fully prove, it was derived by this author—see *Krebs. Observ. in Nov. Test.* p. 383.—— Another reason assigned is the difference of moral character—but the history clearly connects the fact of the acceptance of the one and the rejection of the other, with the nature and circumstances of the respective oblations.———Again, it is said, that Cain's entertaining a design against his brother's life, laid the foundation for the difference of treatment——but this intention against his brother's life, is expressly affirmed to have been the *consequence* of the preference given to his brother's offering.——

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Dr. Priestley has observed (*Theol. Rep.* vol. i. p. 195.) that "the actions of both the brothers" (in the offerings made by them of the flock and of the fruits) "seem to have been of the same nature, and to have had exactly the same meaning"——in this I entirely agree with him——viewing the matter by the light of reason, the distinction made between them by the Deity is utterly unaccountable—sacrifices being considered as *gifts*, or as *federal rites*, or *as symbolical actions* expressing the dispositions and sentiment of the offerer, or in any way that *human invention* can be conceived to have devised them; the actions of the two brothers appear to stand precisely on the same ground, each bringing an offering of that which he respectively possessed, and each thus manifesting his acknowledgment and worship of the great author of his possessions——but what do I infer from this? ——that reason cannot untie the knot: and that to revelation consequently we must look for the solution——here the difficulty vanishes, and all appears connected and satisfactory, as I trust is shewn in the account given of this matter in the second of these discourses—see p. 54—58.—— The words of Cloppenburg on this subject deserve to be noticed—"Etsi diversæ oblationi videatur occasionem præbuisse diversum vitæ institutum, ipsi tamen diversitati oblationis hoc videtur subesse, quod Abel pecudum oblatione cruentâ ante omnia curavit, το ιλαστηριον δια της πιστεως εν τω αιματι, *propitiationem per fidem in sanguine*, quo necessario purificanda erant dona Deo oblata, Heb. ix. 22. 23.—Cainus autem oblatione solâ Eucharisticâ de fructu terræ defungens, supinè neglexerit sacrificium ιλαστικον, ut eo nomine Deo displicuerit, neque potuerit obtinere *Justitiæ Dei, quæ ex fide est, testimonium*, quod non perhibebat Deus, neglecto istoc externo symbolo supplicationis ex fide pro remissione peccatorum obtinendâ—— Quemadmodum ergo, in cultu spirituali, publicanus supplicans cum peccatorum εξομολογησει, descendit in domum suam justificatus præ pharisæo, cum gratiarum actione, Deo vovente decimas omnium quæ possidebat, Luc. xviii. 12.—

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sic censemus hâc parte potiorem fuisse Abelis oblationem præ oblatione Caini, quod ipse supplicationem suam pro impetrandâ peccatorum remissione testatus sit, per sacrificii propitiatorii cruentam oblationem, cum alter dona sua eucharistico ritu offerret, χωρις αιματοχυσιας.——*Sacrif. Patriarch. Schola* p. 15.———on the subject of this note see *Kennic. Two Dissert.* p. 225——238. and *Barrington's Misc. Sacr.* p. 69——71.

PAGE 54. NOTE 18.——Doctor Kennicot's criticism on this passage combined with Gen. iv. 4. is too remarkable to be passed over in silence.———The words πλειονα θυσιαν, he contends, should be rendered a sacrifice *greater*, or *more*, in reference to *number*, rather than to *value*: for that, although πολυς in the positive sense does sometimes signify *excellens*, *præstans*, yet in the other degrees of comparison it is never so used; but that πλειων has constantly the signification of *plus*, *amplior*, *copiosior*, or *numerosior*: and for this he refers to the several lexicons of Budæus, Constantine, Gesner, Gillius, Hederic, Leigh, Scapula and Stephens——and from Stephens's Concordance he says it appears, that πλειων has not the sense of *præstantior*, through the whole of the New Testament——the idea of *number*, he says, necessarily strikes us; and therefore Wickliffe's, which reads a MUCH MORE *sacrifice*, he affirms to be a just translation; and that Queen Elizabeth's version was right, in preserving the force of this by rendering the words, *a greater sacrifice* —in conformity with these observations he suggests an interpretation of Gen. iv. 4. which, I apprehend, is peculiar to himself—namely, that Cain brought a *single* offering, of the fruits of the ground; and Abel a *double* oblation, consisting likewise of the fruits, and of an animal sacrifice besides——his principal argument in support of this novel idea, is derived from the use of the word Mincha in this place; the mean-

ing of which, he says, is fixed precisely in Levit. ii. 1. and confined to an unbloody oblation—viz. a *meat-offering*; or, as we generally appropriate the word meat to *flesh*, more properly *a bread-offering*——this term, he argues, being here applied to Abel's oblation, and being totally inapplicable to the *animal* sacrifice which he is expressly said to have offered, it follows, that he must *likewise* have made an offering of the fruit of the ground such as Cain had brought—and this, he contends, the very turn of expression in the original strongly indicates: for that, in strictness, the passage should be rendered, "Cain brought of the fruit of the ground, a Mincha to Jehovah——and Abel brought (the same), he *also* (brought) of the firstlings" &c. for that in the words, והבל הביא גם הוא, the particle גם cannot be joined to the verb immediately preceding, from the nature of the position, and its connexion with a second nominative case——and that, agreeably to this, the LXX have rendered the clause, Και Αβελ ηνεγκε, και αυτος απο των πρωτοτοκων.——

This criticism of Dr. Kennicot seems, however, unworthy of so great a name; for even admitting, that the particle גם is to be connected, not with the preceding verb, but with the second nominative case, the inference drawn by Dr. Kennicot will by no means follow; there being no form of expression more familiar to the Hebrew, than the emphatic repetition of the person spoken of, with this particle גם adjoined——to adduce instances of this were idle, as it is one of the most common idioms of the language—whoever, wishes for examples, however, may find them in sufficient plenty, in *Nold. Concord. Partic. Ebr.* pp. 201. 202.—— now in this application of the particle, it is manifest that the whole of Dr. Kennicot's construction falls to the ground—— Again, admitting the particle to be used in the additive sense, *also*, as Dr. Kennicot's view of the passage requires, yet will not this justify his translation; since, being necessarily connected with the second nominative case by this writer's own admission

mission, it can only mean, that Abel *also*, *as well as* Cain, brought an offering; whereas, according to Dr. Kennicot, it must signify, that he brought, *also of* the firstlings, &c. i. e. he brought not only what Cain had brought, but *besides*, or *in addition to that*, of the firstlings of his flock; to make out which translation, the word *also* must be connected, not with the second nominative case הוּא, or αυτος, but with the following words, מִבְּכֹרוֹת, or απο των πρωτοτοκων, from which it is entirely disjoined by the intervening pronoun——thus Dr. Kennicot becomes inconsistent with himself, having first contended for the immediate conjunction of the particle with the second nominative case, and having then applied it in such a sense as to require its conjunction, not with this nominative case, but with another part of the sentence.

But he relies on the force of the word *Mincha*, which is applied to Abel's offering—— the Lord being said to have had *respect to Abel and to his* MINCHA——it is then of importance to ascertain the true meaning of this word; and the more so, because if this writer's sense of the term be admitted, and at the same time his theory of the *double* oblation be rejected, the necessary inference is, that no animal was slain by Abel, but that the offering must have been of the unbloody kind, and consequently that it was, as Grotius has contended, merely an offering of the milk and wool of his flock.

Now, it is in the first place to be remarked, that he explains the word *Mincha*, as applied to the offerings of Cain and Abel, by the exact definition of it, as we find it specifically used under the law, where it appears to be confined to offerings of the unbloody kind——(see *Two Dissert.* p. 188——192.)———but if Dr. Kennicot be right in explaining the *Mincha* in all cases by the strictness of the Levitical definition, then it necessarily follows, that Cain did not merely bring an offering *of the fruits of the ground*, but that he brought

brought the *very kind* of *meat-offering*, or *Mincha*, appointed in the ii. ch. of Levit. where, as Kennicot emphatically observes, the description of the *meat-offering* concludes with these words, מנחה הוא, THIS IS A MINCHA——Cain's offering then must have consisted of "fine flour with oil poured upon it, and frankincense placed thereon:" the exact quantities also of the flour and oil, as prescribed in the law, must have been employed—this the force of Kennicot's argument indispensibly requires—for he contends, that the *very definition* of the *Mincha*, as given in Leviticus, "determines the sense of the word absolutely in the five books of Moses—for that wherever the inspired author mentions the word *Mincha*, as a sacrificial term, he must certainly use it in the same sense—the same, which had been settled upon it by God himself, before Genesis was composed"——Now it is certain, that wherever the MINCHA, properly so called, is spoken of *under* the law, it must be understood in the sense expressly given to it *by* the law; and in this reference it is, that Buxtorf, Reland, Outram, and Jos. Mede, (whom Kennicot quotes in justification of his opinion,) seem to have spoken of the *Mincha*——but surely, when applied to oblations *antecedent* to the law, the term is not necessarily to be taken in that restrained sense, to which its general signification was limited, in later times, by those appropriate circumstances attached to it by the legal institution——— it is undoubtedly true, as Gussetius, who is referred to by Kennicot, remarks, —that a *Mincha* presented to God signifies an unbloody oblation——but when he says, that it *always* does so, and that "there is not one instance of its being used for an animal oblation throughout the Bible," (*Comment. Ling. Ebr.* p. 473.) he, in the first place, begs the question respecting the sacrifice of Abel, which is expressly called a *Mincha*—secondly, he forgets, that every other instance of its sacrificial application, is an instance of the use of the term *under* the law, by which its original meaning had been narrowed—and lastly, both he and Kennicot materially err in point of fact, the

the word *Mincha* being frequently employed even under the law, to denote *animal sacrifices*, as well as the *bread*—or *flour-offerings*——thus in 1 Kings xviii. 29. 36. 2 Kings iii. 20. and Ezra ix. 4. 5. we find the morning and evening sacrifices, which beside a bread-offering and drink-offering included also the offering of a lamb, described by the general appellation of *Mincha*—in Judg. vi. 18. the same term is applied to the offering of a kid with unleavened cakes—and in 1 Sam. ii. 17. and Mal. i. 13. 14. it is used in relation to animal sacrifice, in a manner the most explicit and unqualified ——so that although, as Rosenmuller on Levit. ii. 1. affirms, this word be applied *per eminentiam* to the oblation of Corn, yet even under the law we find its more general signification force its way——This proves decisively the weakness of Dr. Kennicot's argument derived from the supposition that the words, מנחה הוא (Lev. ii. 6.) are to be understood in the sense, THIS IS A MINCHA, i. e. as marking the precise meaning of the term, wherever it occurred in a sacrificial relation —indeed the circumstance of the *various* kinds of *Bread-offerings* comprehended under the term *Mincha*, which Kennicot himself admits to have existed, (p. 190——192.) and of which there were not fewer than five, proves that this passage could not have been intended here as *confining* the term to the specific oblation to which it refers; and that it could only mean, that this oblation was one of those, which might be included under the term *Mincha*——Vatablus renders the words, "*Munus est*: i. e. tale est munus quod offerri debet Deo"—— see also *Fagius*, *Vatablus*, *Castalio* on Exod. xxx. 9.——It is certain that the true and original signification of the word, is that of *an offering presented to a superior*—thus we find it in Gen. xxxii. 20. and xliii. 11. 15. in which places it is used for the purpose of appeasing—again, in 2 Chr. xxxii. 23. and Ps. lxxii 10. where it is applied to offerings brought by strangers to the temple at Jerusalem—and also in 1 Kings x. 25. 2 Chr. ix. 24. 2 Kings viii. 8. 9. where it is used to denote the gifts sent to earthly princes

princes——The word appears to be derived from an Arabic verb signifying *donavit:* see *Rosenm.* and *Le Clerc* on Lev. ii. 1. and *Schindl. Lexic. Pentag.*—— Parkhurst derives it from the Hebrew verb נח, *quievit, posuit*, and *Calasio from* נחה, *duxit*, without however making any change in the signification—— from this it follows, that all sacrificial *offerings*, whether bloody or unbloody, must fall under the general denomination, *Mincha*——that it is taken in this large sense by all Lexicographers, Le Clerc (on Lev. ii. 1.) positively asserts—see also *Castell*, and especially *Parkhurst*, on the word——Drusius (on Hebr. xi. 4.) affirms, that it is of greater extent than is commonly admitted.——Ainsworth observes (on Lev. ii. 1.) that it "was *generally* any solemn gift or present, to God, or man—*in special*, a present or sacrifice unto God—*more specially*, an offering of the fruits of the earth"—Sykes also (*Essay*, &c. p. 17.) uses the word in the same *general* sense, whilst he admits, that "later use has pretty much confined it to oblations of flower or meal"——— how little reason then Dr. Kennicot had for introducing so novel and dangerous a criticism, is I trust sufficiently evident—and how inconsistent it is with the ideas of sacrifice, which he holds, in common with the doctrine maintained in these discourses, will appear, when it is considered, that if in the case of Abel's oblation, the word *Mincha* be supposed to relate, not to the sacrifice of the animal but, solely to an offering of the fruits with which it was accompanied, it must follow, since God is said to have had respect to his *Mincha*, that it was not the animal sacrifice, but the offering of the fruits, which conciliated the divine regard: and thus the theory, which pronounces the *animal sacrifice* to have been originally enjoined, as a type of the great sacrifice of Christ; and which ascribes to this, as the instituted expression of the true faith, the superiority of Abel's offering over that of Cain, is at once overturned——and yet to this very theory it is, that Dr. Kennicot, in his *Dissertation on the Oblations of Cain and Abel*, has given his warmest support.

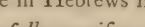
Perhaps

Perhaps it may not be amiss here, to endeavour to fix the true meaning and value of the sacrificial terms, קרבן, מנחה, and זבח, *Corban*, *Mincha*, and *Zebach*; and the more particularly, as their relative force seems not to have been stated with exactness by any late writer——the first of these terms, being derived from קרב, signifies whatever was *brought to God before the altar;* whether dismissed, as the scape-goat; dedicated to the service of the Sanctuary, as the sacred vessels, and the conductors of the sacred rites, the Levites; or offered up, as the sacrifices properly so called, which were consumed at the altar ——— again, the *Mincha* was an oblation, which was of the nature of a sacrifice, being *consumed at the altar*, whether it consisted of things animate or inanimate, although, as we have seen, the Mosaic institution in a good degree narrowed its application; confining it, for the most part, to what is called the *meat-offering*, or as it should in strictness be denominated the *bread*—or *flour-offering*———and lastly, the *Zebach* was the oblation of an animal *slain* in sacrifice.——Thus, *Corban* is the most general term, including all sorts of offerings, or dedications, to God in his temple——*Mincha* is the next in order, applying to those offerings which were consumed at the altar——and *Zebach* is the species infima in the scale, relating only to the animal sacrifice.

But to return to Dr. Kennicot, and the immediate subject of this note——his remark on the word πλειονα, that it necessarily involves the idea of *number*, becomes now totally inapplicable——the idea of a *double oblation* in the case of Abel, which it was intended to support, has been shewn to be entirely groundless—and indeed his observations on the force of the word πλειων itself, seem not less so ——— that "the notion of *number* is included in every application of the word throughout the New Testament, is so far from being true, that numerous passages may be cited, in which no such idea can possibly attach to the word——thus, in Mat. vi. 25. *Is*

not

not the soul more (πλειον) *than meat?*—and again, xii. 41. *Behold, a greater* (πλειον) *than Jonas is here* ——many other such instances may be seen in Stephanus's Greek Concordance, to which Dr. Kennicot has referred in support of his opinion—but the true force of the word, both in the positive and the comparative, may be best seen in Schleusner's Lexicon——it will thence appear, that the just value of the expression in the passage in Hebrews has been given in the text ——a more *ample*, or *fuller* sacrifice, expressing in emphatical terms, that which partook more *largely* and *essentially* of the true nature and virtue of sacrifice———Vatablus renders the word *uberiorem.*



Page 54. Note 19.——Faith (we are informed by the apostle, Romans x. 17.) *cometh by hearing, and hearing by the word of God.*——This account of *Faith*, combined with the numerous examples exhibited in the xith ch. of Hebrews, in illustration of its nature, can leave us at no loss to pronounce, that Abel's offering was in obedience to a divine revelation ——for it must be remarked, that in the several instances adduced in this chapter, of persons actuated by this exalted principle, the belief of something declared, and a mode of action conformable to that belief, are uniformly exhibited—— in like manner, then, as Noah, Abraham, and the rest, are represented, as acting in consequence of a divine command, placing an entire reliance in the promise of him who commanded; so Abel, in the sacrifice which he offered, must be supposed to have acted under the same impression—believing what God had promised, and therefore sacrificing as God had ordered——indeed, as Heidegger remarks, the divine revelation was in his case even more necessary, than in any other of those mentioned———The sacred writer again informs us, at the 13th verse of the same chapter, that Abel and all the

the others whom he had named, *died in faith* (i. e as Hallet paraphrases it, " retained their faith, until their death, or the time of their leaving the world,") *not having received the promises*, (not having received the completion of them: that being reserved for later times, as is intimated in the concluding part of the chapter, and is clearly expressed in Acts xiii. 32. 33. *We declare unto you glad tidings, how that* THE PROMISE *which was made unto the* FATHERS, *God hath* FULFILLED *the same* UNTO US THEIR CHILDREN.)—*but having seen them afar off; and were persuaded of them, and embraced them.*——Now, that these promises included the *promise of the Messiah*, Kennicot says, is plain—" first, because this is THE PROMISE, peculiarly and emphatically so called throughout scripture—and secondly, because that the temporal promises, respecting the land of Canaan, cannot alone, if at all, be meant here, as the apostle speaks of *all* the patriarchs, whom he had mentioned in the beginning of the chapter—— and Abraham, who is one of those mentioned, is expressly said to have *sojourned in the land of Promise*—whilst, on the other hand, Abel, Enoch, and Noah, (three of the patriarchs included in the word ALL,) had not received the promise of *entering the land of Canaan*——so that *some other* promise, made in the first ages, and frequently repeated, must be that to which the apostle here alludes——and what promise can that be, but *the promise of a future Redeemer* made to Adam?" —the promise, that *the seed of the woman should bruise the serpent's head*——a promise, which was to be commemorated in the patriarchal and all succeeding sacrifices, *until the seed should come*——agreeably to this, the Homily on Faith applies this xith ch. of Hebr. stating that holy men of old, although they were not named Christian, yet exercised a Christian faith—seeking, as we do, all the benefits of God the Father, *through the merits of his Son Jesus Christ*——and differing from us only in this, that whereas " they looked *when Christ should come*, we be in the time *when he is come*" ——— to the fulfilment of *this promise* then, was the faith of Abel

directed; and the enjoined manifestation of this faith, the apostle justifies us in pronouncing, to have been the kind of sacrifice which he offered; and which, as being of the true nature of the sacrifice required of the faithful, procured from God that acceptance, and witnessing of his offerings, which was refused to Cain——see *Heideg. Hist. Patr. Exerc.* iii. §. 52. tom. 1.—*Shuckf. Connect.* vol. 1. pp. 86. 87.—*Kennic. Two Dissert.* p. 212—215. and *Edwards's Survey of the various Methods*, pp. 99. 100.——see also *Witsius*, (*Misc. Sac.* Lib. II. Diss. ii. §. 7—10.) who removes the objections brought by Spencer against the application of this ch. of Hebrews, here contended for—and *Jenn. Jew. Ant.* vol. i. p. 57—59. where some excellent remarks are to be found, on the difficulty, which the mention of *Jephthah*, in the catalogue of distinguished believers, might appear to create.

It must be confessed that certain commentators, among whom are to be reckoned Grotius, Hammond, Le Clerc, Rosenmuller, and Primate Newcome also if I rightly understand him, interpret the *promises* alluded to in this chapter as *temporal;* and are consequently reduced to the necessity of confining the expression, ουτοι παντες, ALL *these*, in the 13th verse, to *some* of those that had been named; or of referring it to ALL *the descendants of Abraham*, of whom mention had been made in the sentence immediately preceding——now, it is obvious, as Whitby remarks, that *all* the descendants of Abraham did *not* die in faith——and how, on the other hand, any particular individuals of those before named, can be selected by an expression, which comprehends ALL, it is not easy to discover——and if *all*, who had been before named, are referred to, (as is unavoidable,) then, as we have already seen, the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch——As to the difficulty arising from the declaration, that the persons enumerated had DIED *in faith*, when it is known that Enoch did *not die*, but was translated; this is easily removed

removed by considering, that the stress in this clause is not laid upon the *death* of those believers, but upon their having *retained their faith through life*, as is well marked in *Hallet's* paraphrase quoted in p. 361. and in the common use of language would naturally be conveyed in the words here used by the apostle——see *Drusius*, in loc. who supplies several instances of a similar latitude of expression in scripture——— Hallet, Doddridge, and Whitby, deserve to be consulted upon this entire chapter—they furnish a complete answer to the arguments of those, who contend for a temporal promise.

I shall only add here an observation of Elsner, on the extravagant eagerness, shewn by two of these commentators, Grotius, and Le Clerc, for the temporal solution——having remarked, that Le Clerc condemns Hammond, for his *mystical* interpretation of the *city which has foundations*, as implying an everlasting mansion in the Heavens; and approves of the idea of Grotius, that Jerusalem was the city here intended——he exclaims, " Mira est viri illius τη υποθεσει δηλευοντος imprudentia: quomodo quœso exspectasse illam urbem Abrahamus dicetur, quam post multa demum sæcula posteris suis cessuram noverat a Deo edoctus?—quomodo deinde Deus *conditor* vocabitur *Hierosolymæ terrestris?*—denique infra, v. 16. *cœlum* esse illam urbem apparet, nam *patria cœlestis* vocatur——Simplicius quoque ad Epictetum, cap. xii. p. 77. in morte reperiri την αληθινην πατριδα dixit, *de beatis sedibus* ——*Observat. Sacr.* tom. ii. p. 367.

Page 55. Note 20.——The event, which, according to the principle of sacrifice here maintained, gave birth to the establishment of the rite, seems obviously to determine the *time* of its institution——the commission of sin, and the promise of a Redeemer, being the grand objects of its reference, no period seems more fit for its appointment, than that, at which

which Sin first entered, and the Promise was first delivered—that is the period immediately succeeding the Fall———and indeed, the *manner* in which the first sacrifice recorded in scripture is introduced in the narrative, strongly indicates the pre-existence of the rite; the words מִקֵּץ יָמִים, intimating (as Kennicot has shewn in the 2d of his *Two Dissertations*, p. 177—183.) a *stated time* for the performance of this duty: and the whole turn of phrase marking a previous and familiar observance——see *Richie's Peculiar Doctrines*, Part II. §. 42. vol. i. p. 138.

If, then, sacrifice be admitted to have been coeval with the fall, every argument, which has been adduced to prove that Abel offered sacrifices in obedience to the *divine injunction*, will apply with encreased force to shew, that Adam must have done the same——scripture also supplies additional confirmation, by the fact, which it relates, of the first pair having been, by the express command of God, clothed with the skins of beasts———much as some have endeavoured to depreciate the value of this fact, it will be found, when more closely examined, to supply a strong evidence on this head———That the beasts, whose skins were allotted for covering to our first parents, had been slain, is natural to suppose, as it is not reasonable to think that any animals had died of themselves, so soon after their creation, and without having yet experienced any severities of climate or situation——now, there were no purposes for which they could have been slain, unless those of food, sacrifice, or covering—— that they were not slain for food, has been sufficiently established in the 7th note of this Sermon—neither can it be admitted, that they were slain merely for covering; since it cannot be supposed, that Adam would, immediately after the sentence of the divine displeasure, have dared to kill God's creatures without his permission; nor is it likely, that God should order them to be slain merely for their skins, when he could have supplied man with sufficient covering from the hair and wool,

wool, and when, the flesh of the animal not being permitted for food, there must have been an unnecessary waste of the creatures——it follows, then, that they had been slain with a view to sacrifice—this alone supplies an adequate reason —— the *whole* of the animal (if the offering be supposed an *holocaust*, as there is good reason to conclude all to have been, until the Mosaic institution—see note 23. of this Sermon) would here be devoted to the uses of religion, except the skin, which would be employed for the purpose of cloathing: and even *this* might not be without its moral and religious end, as it might serve to our first parents for a constant memorial of their transgression—of the death which it merited—and of the divine mercy by which it was withheld———It seems also not unlikely, that from this institution was derived the appointment in Lev. vii. 8. that the priest should have the *skin* of the Burnt-offering———see particularly, on the subject of this note, *Kennic. Two Diss.* p. 67—70. 227. 228. —and *Wits. Misc. Sacr.* Lib. II. Diss. ii. §. 12.—also *Heideg. Histor. Patr. Exercit.* v. §. 16.—*Delan. Rev. Exam.* vol. i. diss. viii. pp. 99—103.—*Barringt. Miscell. Sacr.* vol. iii. pp. 17. 67.—and *Shuckf. Connect.* vol. i. b. 2. pp. 80. 81. ——also *Patr.* and *Ainsw.* on Gen. iii. 21.

A translation, indeed, has been given of the passage in Gen. iii. 19. which subverts the entire of the argument, derived from the *skins* given to the first pair for clothing, by referring the word עור to the skin of Adam and his wife, and reading it in this sense, "that God made for them coats, or coverings of *their* skin"——Cloppenburg remarks, (*Sacrif. Patriarch. Sch.* p. 13.) that "the word עור is *never* to be found in scripture, in any other signification, than that of the *hide of an animal*"——Kennicot also concurs in this criticism, with one slight and conjectural exception—but the truth is, there are many exceptions, which these distinguished scholars must have hastily overlooked——Exod. xxxiv. 30. Job x. 11. xix. 20. 26. with others which may be seen in

Coccius,

Cocceius, *Schindler*, and *Calasio*, and need not be enumerated, supply examples as strong as that, which has been noticed by Kennicot, from Exod. xxii. 26.——but although the word is in these several instances applied to the *human skin*, yet the form and construction of the passage before us will not admit it here——it is here introduced *absolutely*, and without any of those connecting parts of speech which might mark its relation to the persons spoken of, whilst in the passages above referred to, the relation is always so pointed out——on the supposition that the human skin is here meant, the last named passage, viz. Exod. xxii. 26. exactly corresponds to this, *the raiment for his skin*, in the one, agreeing precisely with the *covering for their skin*, in the other——but there the word has the preposition ל, and the pronoun suffixed to it, לעורו; in like manner, both of these, or at least the suffixed pronoun (עורם) would undoubtedly have been used here, had the skin of *the persons covered* been intended—whereas the word עור is introduced absolute and unconnected——see *Kennic. Two Dissert.* pp. 68. 69.——accordingly the LXX, and all the antient versions, except the Chaldee, have uniformly rendered the sentence in its present received acceptation——so little deserving of serious attention, did the translation, which has been here discussed, appear to Dr. Lardner, that in his *Essay on the Mosaic account*, &c. (Kippis's edit. vol. xi. pp. 239. 240.) when engaged in a direct examination of the subject, he does not condescend to notice it, at the same time that he observes upon Le Clerc's interpretation, which is scarcely less extraordinary—viz. that the word, כתנות, does not signify *coats*, but *tents*: so that the covering provided for Adam and his wife, were not *coats*, but *tents*, *of skins*——in this, however, Le Clerc has nothing to support him but his own ingenuity of invention——the word כתונא, which is exactly the Greek χιτων, being *never* used to signify any thing but a garment——and even if it were, it seems rather extraordinary, as Kennicot remarks, that "God should take care to make a tent or habitation for the first pair *in Paradise*, when, in the very

next

next words we read of God's turning them *out of Paradise*." this however is not the only instance, in which Le Clerc has indulged an arbitrary fancy, in his Comments on Scripture.

PAGE 59. NOTE 21.——This plain, natural, and significant interpretation of a part of scripture, which had long exercised, but to puzzle and perplex, the Commentators, was first proposed by the learned Lightfoot, (see his *Works*, vol. ii. pp. 1085. 1243.) and has since been adopted by Kennicot, (*Two Dissert.* pp. 216. 217.) and Pilkington (*Remarks* &c. p. 163.)———the use of the word חטאת, *Sin*, for a *Sin-offering*, is so familiar, that it can scarcely be necessary to adduce instances in proof of it—examples of it may be seen in Exod. xxix. 14. xxx. 10. Levit. iv. 3. 21. 24. 29. vi. 25.—2 Kings xii. 16. Ezech. xlv. 23. Hos. iv. 8. and in numerous other passages—on this idiom see also what has been said in pp. 148. 149. of these *Illustrations*: and in *Pilkington's Remarks*, pp. 163. 164.———But this translation of the passage here given, receives its strongest confirmation from the peculiar force of the word רבץ, which is connected with חטאת, and which strictly implies *couching*, or *lying down as a beast*—for this see *Schindler* and *Castell* on the word—and indeed all the Commentators have been obliged to admit this sense of the word, even whilst they adopted a translation of the passage, with which it seems but little consistent—the idea of *Sin* lying *couched* at the door, being, to say the least of it, a *bold* image—yet in this sense they have been compelled to apply the term—see *Fagius*, *Vatablus*, *Clarius*, *Dathe*, and *Rosenmuller*——but the word *Sin-offering* being substituted for *Sin*, the whole difficulty is removed, and the peculiar propriety of the term employed instantly appears——But there is yet another circumstance of some weight which is remarked by *Parkhurst*, and is also noticed by *Castalio*, *Dathe* and *Rosenmuller*, although they have not drawn from it the natural

natural inference, namely, that חטאת, which is feminine, is here connected with a word of the masculine gender, רבץ; which, as Parkhurst judiciously observes, is perfectly consistent, on the supposition that חטאת denotes a *Sin-offering*—for then according to a construction common in Hebrew, which refers the adjective not to the word but to the *thing* understood by it, the masculine רבץ is here combined with the *animal*, which was to be the sin-offering——in conformity with this reasoning it will be found, that חטאת, in other parts of scripture where it is used for a *Sin-offering*, is, though feminine itself, connected with a masculine adjunct——see Exod. xxix. 14. Levit. iv. 21. 24. v. 9. and other places of Levit. where the masculine pronoun הוא is used instead of the feminine היא—but in Gen. xviii. 20. xx. 9. Exod. xxxii. 21. 30. and other places, where the word occurs in its original signification of *Sin*, it has constantly the adjective connected, in the *feminine*.

PAGE 59. NOTE 22.——Dr. Richie judiciously observes on this passage of Hebr. that "it makes the sacrifice of Abel to have been of the *piacular* kind, by the comparison which it makes between the effect of it and that of the sacrifice of Christ, which without doubt *was* of the piacular kind —— for unless these two sacrifices had been of the same kind, and productive of similar effects, such a comparison could not have been made, nor the *effect* of the one pronounced to have been better, or much greater, than the *effect* of the other ——causes of a different nature producing effects of a dissimilar kind—and between effects of a dissimilar kind, no such comparison as that here made being admissible."——— *Peculiar Doctrines of Revelation.* Part. II. §. xlii. p. 138.

PAGE 60. NOTE 23.——From the time of Abel's sacrifice to the giving of the law, we find the sacrificial offering described by no other appellation than that of חלה or זבח, the *holocaust* or burnt-offering, and the *Zebach* or immolated victim——thus we see the *former* expression used of the sacrifice of Noah in Gen. viii. 20. and again repeatedly applied to the sacrifice of Abraham in the xxiid chapter—it is also employed by Moses in speaking of sacrifices to Pharaoh, in Exod. x. 25, and again in describing the offerings of Jethro, xviii. 12. —the oblations of Job likewise, (Job. i. 5.) and of his friends (xlii. 7. 8.) are so denominated—as are those of Balaam, in the xxiiid ch. of Numbers——in the numerous other instances of the mode of worship by sacrifice, which occur in this early period, the expression used is either זבח, or, where the *sort* of sacrifice is not exactly specified, a word immediately derived from and clearly implying it, מזבח, which tho' translated generally by us, an *Altar*, and being sometimes applied to that on which *Incense* was presented cannot, as Sykes remarks, (*Essay*, p. 246.) when used absolutely, and in its strict sense, be otherwise understood, than as signifying "that on which *slain animals* were offered."

Doctor Richie, indeed, not only maintains that none but *animal sacrifices* were offered from the time of Cain to the promulgation of the law, but that all during that period were none other than *holocausts*, or *burnt-offerings*; the *Zebach*, or slain animal, having been uniformly offered up in that manner: and that consequently *all* the sacrifices of this early period were *piacular*——In this last position Sykes concurs, so far as to allow, that all holocausts before the days of Moses were *deprecations* of wrath"—and he admits also, from the time of Abel until that of Jacob, there is no instance of any other sacrifice than the *burnt-offering*—but from his peculiar notions concerning the nature of sacrifice he is led to contend, that the sacrifice of Jacob, and those of Moses and Jethro included a *peace-offering*, although he confesses, that in no one

instance is there any mention expressly made of *peace-offerings* before the law—the circumstances, on which Sykes grounds his opinion, are—1. the introduction of the word זבח: which is of no weight, because nothing prevents the *Zebach* from having been an *holocaust*.—2. the mention of the *eating of Bread* at the time of the sacrifice: from which no inference can be drawn respecting the nature of the sacrifice, as we have already seen in Note 4. of this sermon—and 3. the mention of *both* the *Zebach* and the *Holocaust*, in the cases of Moses and Jethro, in Exod. x. 25. and xviii. 12.—to which Richie has satisfactorily replied, by shewing that the particle ו, is to be taken not in the sense of *and*, but in that of *even*——Indeed Dr. Richie deserves particularly to be consulted on the whole of this subject—see *Pecul. Doctr.* Part. II. §. 42—49. vol. i. p. 137—144. see also *Sykes's Essay* p. 231—251. where, if allowance be made for the author's peculiar biass on the subject of sacrifice, considerable support will be found for the principal part of Dr. Richie's positions ——— But whether Dr. Richie be well founded or not in his opinion, that all the oblations prior to the law, excepting that of Cain, were *holocausts*; this at least *must* be admitted, that they were *animal sacrifices*; more than which, the present argument does not require.

Josephus, it is to be observed, expressly describes the holocaust offered by Noah, as a sacrifice of deprecation—he states that this Patriarch, under a persuasion that God had doomed mankind to destruction, and through terror of the repetition of the dreadful judgment he had so lately witnessed, offered up prayers and sacrifices to God, to *turn away his wrath—Antiq. Jud.* Lib. I. Cap. iv.——This testimony of the Jewish Historian, as to the received notions of the nature of sacrifice in his day, escaped me when replying to Dr. Priestley's remarks on that head in note 33. of the former Sermon——the reader will please to connect it with what has been said in p. 173. on this subject.

PAGE 66. NOTE 24.——Attend to notes 36 and 37. of the former Sermon—and particularly to the observations in p. 205—208.

PAGE 67. NOTE 25.———Indeed if it be considered that the sacrifice of Christ was the great object held in view in the appointment of all preceding sacrifices, and that *these* were designed but as sacramental representations of *that*, it will follow, that in reference to *it* must the sacrificial terms have been originally framed——and that therefore, when applied by the Apostles to the death of Christ, they were adopted, not merely as being familiar to the Jews from their application to the sin offerings under the law, but because of their original adaptation to this *one great* sacrifice, in *consequence* of which they had been applied to the legal sacrifices ordained to represent it——for some excellent observations on this subject, see *Holmes's Four Tracts*, pp. 102. 103. ——If this view of the matter be just, it then follows, that so far were the writers of the new testament from employing the sacrificial terms in mere accomodation to Jewish notions, (an argument much insisted on by Dr. Priestley, H. Taylor, and others, see pp. 34. 35. of these discourses, and p. 155—157. of the *Illustrations*) that they must have used them as *primarily* belonging to the death of Christ, and as in strict accuracy more aptly characterizing the Christian sacrifice, than those sacrifices of typical import to which they had been applied under the law——from this also it might be expected, that a *fuller* light would now be thrown upon the nature of the Jewish sacrifice——and the true force and value of the sacrificial ceremonies and phrases, more perfectly understood———and this we find to be the case, the language of the new testament on the subject of atonement being more precise and significant

than that of the old——instances of this may be seen in pp. 211. 225. 226. of these *Illustrations*, and are not denied by the opponents of the doctrine of Atonement, as it has been there observed——Thus then we find the Old Testament, and the New, bestowing mutual elucidation, on this head——the rites and terms of sacrifice in the Old, exemplifying and describing the leading principles and fundamental notions of Atonement—and the more exact and perfect delineation of it in the New, filling up the outline, and exhibiting the great work of our Redemption in its genuine magnitude and beauty.——

PAGE 67. NOTE. 26.——The sacrifice on this day seems to be distinguished from all others by a peculiar degree of solemnity, as if to mark its more immediate reference to the great sacrifice of Christ——thus on this day we find the *High* Priest exclusively commanded to officiate——and on this day alone, in the stated exercises of his office, was he *permitted* to enter into the *Holy of Holies*, and to carry the blood of the victim into the *presence* of God to offer it before that *Glory*, which, seated between the two cherubims, overshadowed the mercy seat, and represented the divinity——a circumstance which the Apostle particularly marks (Hebr. ch. ix.) as prefiguring the entrance of our great High Priest, with the blood offered by him for our redemption, into the true presence of the most High, the immediate habitation of God's holiness and glory——The *High* Priest also seems to have been selected for the solemn services of this day, as more adequately representing the *whole* assembly, in whose name he sacrificed and supplicated forgiveness, and therefore more properly typifying him, who representing the whole human race, was to procure redemption by his blood for the whole assembly of mankind.——Whoever wishes for a more minute

nute detail of the particulars of this solemn sacrifice, and of its peculiar fitness to represent the sacrifice of Christ, may consult *Outram. De Sacr.* lib. 1. cap. xviii. §. 6. 7. lib. 11. cap. iii. §. 2. 3. 4.———It may be proper to observe, that such is the force of the resemblance, that Socinus himself admits this anniversary sacrifice of atonement, inasmuch as "it was of special divine ordinance, at a stated season, offered by the High Priest, and appointed to atone for *all* the sins of *all* the people," to be fairly accounted typical of the sacrifice of Christ———*Socin. Oper. Prælect. Theol.* cap. xxii. tom. 1. p. 583.

PAGE 68. NOTE 27.———On this, see what has been said in page 220——and attend particularly to the 5th, 7th, and 10th verses of the xvith ch. of Leviticus, from which it appears, that the *two goats* are throughout the chapter spoken of as *one* sin-offering—being expressly so *called* in the first of these verses—presented *jointly* as the offering of the people in the second—and though separated into two distinct *parts* by the lot cast in the 9th verse, yet *each* described as contributing to the *atonement* for the people, as appears from the 10th verse compared with the 17th. ——Indeed, that the *two goats* made but *one* sin-offering on this occasion, the best commentators freely admit—see *Jameson's* observations on this ch. of Leviticus——The reason of this seems obvious——the death of the animal was requisite to represent the *means* by which the expiation was effected—and the bearing away the sins of the people on the head of the animal was requisite to exhibit the *effect*; namely, the removal of the guilt———but for these distinct objects, two animals were necessary to complete the sin-offering.

PAGE 69. NOTE 28.——The arguments on this head have been so fully examined in notes 38. and 39. of the first of these discourses, that nothing need be added to what is here offered in the text.——

PAGE 70. NOTE 29.——The force of this observation will be fully understood, by comparing what has been said in notes 38. and 39. of the former Sermon, on the vicarious *import* of the legal sacrifices, with the remarks in note 43. on the true and *essentially vicarious* sacrifice of Christ——The reflexions contained in pp. 211. 225. and 226, should be particularly attended to, as pointing out the due *proportion* of the Mosaic and Christian atonements,—see also pp. 65. 66. and note 27. of this second Sermon.——

PAGE 70. NOTE 30.——Those objections, the discussion of which would have been improper, and impracticable, from the pulpit, have been carefully canvassed in the Notes on these two discourses——It has been the wish of the Author to notice *all*, that seemed in any degree deserving of consideration——they who are acquainted with the subject, will, it is hoped, do him the justice to allow, that he has omitted none of moment——whether he has been as successful in their refutation, as he has been industrious in their collection, it is with others to judge——This at least he can venture to affirm, that he has examined them with a conscientious regard to Truth, and Scripture——and he now concludes this enquiry, with an humble and not unanxious hope, that the word of God may not have suffered in his hands.

APPENDIX,

CONTAINING AN ACCOUNT OF THE

UNITARIAN SCHEME,

AS DESCRIBED BY MR. BELSHAM, IN HIS

REVIEW OF MR. WILBERFORCE's TREATISE;

WITH

OCCASIONAL STRICTURES ON THE LEADING ARGUMENTS ADVANCED IN THAT PUBLICATION.

APPENDIX.

IN supplement to certain remarks in the preceding sheets, particularly to those in pp. 13. 14. 75—86. 110—118, it becomes necessary to exhibit a brief outline, of the opinions of that sect, which, under the assumed title of UNITARIAN, has presumed to arrogate the exclusive profession of the *divine unity*; and which has of late years exerted itself, in the sister country, with uncommon zeal and activity, for the subversion of the doctrines and the establishment of the national religion.

An abstract, presenting at one view, the leading principles and consequences of the system, divested of the imposing phraseology, which writers of modern days know so well how to apply to all objects whether worthy or unworthy, may prove not less beneficial to some who have, than to others, who have not, embraced its doctrines.——The task indeed is not without its difficulty——to seize what is fugitive:

to fix that which is ever in the act of change: to chain down the Proteus to one form, and to catch his likeness ere he has shifted to another——this is certainly a work not easy to be accomplished. What Unitarianism however was in the year 1798, a writer, who professes himself its faithful interpreter and vindicator, has circumstantially detailed.——Mr. Belsham, the late theological teacher at Hackney, has ex officio announced the creed of the day: and so far as the principle of dissent can admit concurrence, the doctrines which he has promulged, may reasonably be presumed, to be those generally received by the Dissenters of the Unitarian denomination throughout the Sister Country.

The scheme, as presented by this writer, in his *Review of Mr. Wilberforce's Enquiry*, is briefly as follows—Beginning with the existence of "an infinitely powerful, wise, and good being, as the first and fundamental principle of rational religion", he pronounces the essence of this being to be *love*—and from this he infers, as a demonstrable consequence, that none of the creatures formed by such a being, "will ever be made eternally miserable"——to suppose the contrary, he maintains, is not only inconsistent with the divine benevolence, but directly contradictory to the plainest principles of justice——That all will rise again after death, he admits to have been taught by Christ: and he likewise admits, that "the wicked will be raised to suffering"—but since God would act *unjustly* in inflicting "eternal misery for temporary crimes—the sufferings of the wicked can be but remedial,

and

and will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happineſs :"* or, as he elsewhere† expresses it, " Moral evil must be expelled by the application of natural evil ;" and if not fully effected in this life, " the process must be carried on by the severer sufferings of a future retribution"——Thus the doctrine of a *purgatory*‡, stands immoveably fixed on the basis of the Divine Justice : and the antithesis between *eternal* misery and *temporary* crimes, is made to complete the demonstration of the Unitarian, by which he is not only enabled, to communicate " confidence" and " tranquillity" to the " enlightened and virtuous believer§ ;" but, he might have also added, an hardened and fearless security to the impenitent offender ——and without which he contends, " the God of nature" must be viewed as frowning over his works, and like a merciless tyrant, dooming his helpless creatures to eternal misery" &c.‖——Whoever desires to see this curious specimen of reasoning fully examined and exposed, will find ample satisfaction, in *Mr. Walker's Letter to Mr. Belsham : p.* 40—42.

Having thus softened down the article of judicial retribution, and lightened guilt of most of its terrors, as well as of much of its deformity, (there being, as he contends, " a preponderance of virtue, even in characters contaminated with the grossest vice ;")¶ he

* *Review*, &c. p. 12—16. † pp. 41. 42.
‡ see beside the above references, p. 154.
§ p. 21. ‖ p. 20.
¶ pp. 14. 38. 39. 40. 42.

he naturally proceeds to depreciate the value of the *atonement by Christ*——the notion of his death as a propitiatory sacrifice for the sins of men, he totally rejects —and the doctrine of redemption through his blood, he holds to be an entire mistake, founded in the misunderstanding of certain phrases peculiar to the Jews*— and refers, for the full establishment of his opinions, to Dr. J. Taylor, the amount of whose reasoning on this head, " in his *admirable Key*," as Mr. B. finds convenient to call it, has been already examined at large, in the foregoing Illustrations, especially pp. 120—123. 131. 189—197.

The merits and the sufferings of Christ having, in the scheme of this writer, no connexion with the acceptance of man; the notion of his divine nature, and even that of his pre-existence, are discarded as wild chimeras——Jesus Christ he considers, " as a man *in all respects* like to his brethren :" and he seems particularly anxious, that the opinions of the Unitarian should not be confounded with those of Socinus; who, he says, whilst he properly maintains, " that Jesus had no existence before his birth, yet admits the unscriptural and most incredible notion, that since his resurrection, he has been advanced to the government of the universe†".—The father of Socinianism, had but half accomplished the work of degrading the Son of God, whilst he allowed him a superiority over the human kind after death—Mr. B. with strict consistency, completes the system; and boldly

* pp. 17. 18. 105. 106. † p. 74.

boldly contends, that as he differed in no respect from man in his mode of coming into the world, so can he have no dominion or superiority over him in the world of spirits——that he "is indeed now alive, and employed in offices the most honourable and benevolent," he does not attempt to deny: but, since "*we are totally ignorant of the place where he resides, and of the occupations in which he is engaged*," he maintains, that "there can be no proper foundation for religious addresses to him, nor of gratitude for favours now received, nor yet of confidence in his future interposition in our behalf*"——thus, because we are ignorant of the *place* and *occupations* of the Son of God, is all intercourse between man and his Redeemer at an end!—thus says Mr. Belsham—and so far is he from considering our blessed Lord as an object of religious address, that he can look on him only as the "most excellent of *human* characters, the most eminent of all the prophets of God;" whose "memory he reveres," whose "doctrine he embraces," in whose "promises he confides," and to whose "authority he bows.†"

To what then does christianity amount, on Mr. B's plan? to nothing more than good habits; and these habits, the result of man's own unaided and independent exertions, or rather the result of external influences and irresistible impressions‡. Those usually received, and (as Mr. Wilberforce properly styles them) *peculiar* doctrines of christianity, which declare the *corrupted state of human nature*,

* p. 85. † pp. 84, 85. ‡ p. 170—175.

nature, the *atonement of the Saviour*, and the *sanctifying influence of the Holy Spirit*, our author rejects as utterly inconsistent with truth and scripture*—The preponderance of virtue over vice in the world at large, and with a very few, if any, exceptions in every individual in particular, he maintains to be indisputable†—the practice of virtue, he pronounces to be the only ground of acceptance with God, without any regard to faith in Christ, to his merits or his sufferings, all which he proscribes as notions unscriptural and absurd‡—and as to the influence of the holy spirit being that which prompts to virtue, he finds little difficulty in expunging this likewise from his creed, being fully satisfied, "that the scriptures do not teach the existence of any such person as the Holy Spirit, and that there is no ground for the expectation of any supernatural operation on the mind."§—The sole incitements to virtuous conduct spring, according to Mr. B. from "the circumstances in which men are placed, and the impressions to which they are exposed:"—"moral and religious habits, not being acquired in any different way, from other habits of mind:"‖—that is, according to his reasoning, all being equally the result of a *necessary* operation—the religious tendency, as well as its opposite, naturally arising out of a certain "state of the brain;"¶ and habits growing by the influence of particular impressions, with the same regularity and certainty with which the fruits of the earth are

* p. 170. † pp. 13. 14. 38. 39.
‡ pp. 104. 105. 172. 173.
§ p. 97—see also pp. 70. 71. 76. 77. 78. 79.
‖ pp. 134. 148. 173. 180. ¶ p. 171.

are produced and matured, by the genial influence of the sun, and of the fructifying showers."*

Thus does the advocate of human *merit*, vindicate the *independency* of human virtue——let us stop for a moment to examine this more fully.—" Virtue is a system of habits, conducing to the greatest ultimate happiness :"†—" and men being the creatures of circumstances, the habits they form, whether good or bad, are the result of the impressions to which they are exposed ;"‡—or, as we have just seen, are the result of a *necessary* and *mechanical* operation, and arise out of causes independent of the agent, if such he can be called——now it seems natural to demand of this writer, in what respect his scheme differs from that part of the high doctrines of Calvin, which he most strongly reprobates ?—does he not, equally with him, contend, that man has nothing which he can call his own ?—does he not equally with him, reduce all the actions of man under the necessary and irresistible controul of motives, in which he has no choice, and over which he can have no power ?—and does he not, whilst he thus concurs with the Calvinist, differ from himself, by abolishing the very idea of merit, whilst he makes merit the foundation of his system ?

Mr. B. indeed, exerts all his ingenuity, as Doctor Priestley had done before,§ to escape from this resemblance to the Calvinist—the attempt however, is vain.

* pp. 174. 155.—also p. 41. † p. 38. ‡ p. 41.
§ *Philosoph. Necessity*, sect. xiii.

The Unitarian may fancy, that he has provided a complete salvo for the difficulties of his system, and a clear distinction from that of the Calvinist, by substituting his notion of a *purgatory* for that of *eternal punishment*—but here the consequences with which he presses the Calviniſt, return upon himself—for, if it be inconsistent with "infinite justice and goodness to doom a being to *eternal misery*, for no other cause, but that of not extricating himſelf out of the state in which his creator placed him, without any power to act or will;"*—I would ask, by what principles of reasoning it can be reconciled to the same infinite justice and goodness, to doom to *temporary miſery*, a being placed in circumstances precisely similar; *i. e.* determined to one certain mode of action, by an indissoluble chain of motives and an irresistible necessity——if the idea of *punishment* for that which was the result of inevitable necessity, be repugnant to the essential nature of *justice*, it must be equally so, whether that punishment be of long or short duration—the *quantity* of the evil endured, if no evil *whatever* ought to be inflicted, can make no change in the nature of the case:—the Power that prolongs or heightens the punishment, where *no* punishment was deserved, may be more malignant, but cannot be more unjust.——Thus then, allowing to the Unitarian the full benefit of his *purgatorial* scheme (for which however Scripture supplies not the smallest foundation); he is exposed, equally with the Calviniſt, to the charge, which he himself brings against the latter, of "impeaching the character of his maker and traducing

* *Review*, p. 58.

traducing his works."*—Thus much for the *consequences* of the two systems. Again as to the *principle* of necessity, it is precisely the same; whether the Unitarian endeavour to dignify it, by the title of *philosophical*; or, degrade it, by that of *predestination*—or, if Mr. Belsham will still pretend to differ from the follower of Calvin, whom he describes as equally with himself pronouncing man a *necessary* instrument, destitute of self-agency, it can only be in this; that whilst the latter makes man a *necessary* instrument in the hand of God, *his* system admits the possibility of rescuing him from this slavish subjection to his Maker, by placing him under the irresistible controul of *chance*, or *destiny*, or some other equally conceivable power——for to suppose all the actions of man to spring necessarily from motives, and these motives the unavoidable result of external impressions and local circumstances; the divine spirit giving no direction in the particular case, and the man having no power either to regulate their operation or to resist their impulse—is to suppose all that the Stoic, and the Atheist, could desire.——Such is the exalted *merit* of man, fashioned by the deistical jargon of that, which equally disgraces christianity, and philosophy, by assuming their names.——Such are the lights afforded us by the *Rational* Christian: who mends Calvinism by Purgatory; secures to man a property in his actions, by rendering him the unresisting slave of motives; and maintains the interests of religion, by subjecting human conduct solely to the mechanical operation of secondary causes.

It

* *Review*, p. 37.

It is indeed extremely difficult to make out Mr. B's. system—but it is one of the advantages of inconsistency, that the statement of the absurdities of one part of an argument, is liable to be discredited by contradictory positions in another.—Thus, whilst Mr. B. repeatedly affirms, that man is not to look to the influence and sustaining aid of the divine spirit, but solely to his own exertions, or as he most singularly explains these exertions, to circumstances and impressions which work upon his mind by a mechanical and necessary operation; he professes in other places not altogether to banish the notion of the divine agency—We are, he says, "thankfully to ascribe all our improvements, our hopes and our consolations to God."* Mr. B. has here struck a little out of the path to direct Atheism, in which he seemed before rapidly advancing—and this saving clause was indispensable to a writer, who professes a belief in the existence of a God.—But when we come to enquire, on what ground our gratitude is due to a Being, who has not contributed by any beneficial influence to the improvement of our virtue, we find our independence of a divine grace still carefully secured, inasmuch as the sole foundation of our thankfulness to the Supreme Being is, that "to his appointment, and continued agency, all causes owe their efficacy."†——It is then, for the original constitution and general arangement of the works of nature alone, that we are to be grateful: and not for any special operation of a divine influence, in any individual case.

But

* p. 175. † pp. 175. 180.

But that we may the more pefectly understand our author's meaning, he supplies us with a specimen of the mode, in which a judicious instructor, should endeavour to reclaim a vicious person, desirous of reformation.——Having first carefully guarded him against all unscriptural doctrines, such as *original* sin, *atonement*, *merits of Christ*, and the like: having warned him, not to expect any supernatural impressions upon his mind, nor to imagine that moral and religious habits are to be acquired in a way different from any other: having pointed his attention particularly, to those parts of scripture, which direct him to *do justice* to *love mercy*, &c: having urged him to "fix in his mind, just and honourable sentiments of God, as the greatest, wisest, and best of beings"*—he proceeds, more circumstantially, to the case of the offender; and having begun, in due form, with a *definition* of Virtue, as "a course of conduct leading to the greatest ultimate happiness: and of Vice, as that which leads to misery";—he next lays before the sinner, (or in the milder vocabulary of Mr B. the "person oppressed by the tyranny of evil habits"†) the exact state of his case——"You are deficient in virtuous habits, you wish to form them: you have contracted vicious affections, you wish to exterminate them——You know the circumstances, in which your vicious habits were originally contracted, and by which they have been confirmed. Avoid these circumstances, *and give the mind a contrary bias.* You know what impressions will produce justice, benevolence, &c.——*Expose your mind repeatedly and perseveringly to the influence of these impressions*

* p. 174 † p. 172.

impressions, and the affections themselves will gradually rise, and insensibly improve, &c.—*ALL that is required, is judgment, resolution, time, and perseverance*"!!!*——Really, Mr B. muſt excuse me, if I take the liberty of saying, that I know nothing in the English language to equal this, except the *Energies* of *Miss Bridgetina Botherim*†——it is not my intention to introduce ludicrous ideas upon such a subject: but the resemblance is too striking and apposite to be overlooked——

So far as Mr Belsham's language is intelligible, his process of converſion amounts to this—he tells the vicious perſon, that he has contracted bad habits; and he desires him by all means to get rid of them——how far this salutary advice and direction would operate to the reformation of the sinner, they who may have been reclaimed from vicious courses by such means, can best say——but, one thing deserves particularly to be remarked, that whilst the mind of the sinner, is directed to contemplate the excellence of virtue, to excite its own energies, to expose itself to impressions, and the like; not one word escapes of the propriety of *prayer*: on the contrary, all supplication for

* pp. 174. 175.

† *Modern Philosophers*:—a work, which if perused with feelings favourable to religion and order, must be allowed to furnish a decisive proof, that Mrs. Hannah More is not the only female of the preſent day, by whom zeal and talents have been eminently diſplayed, in defence of all that can be deemed valuable in this life, and in that which is to come.

for divine assistance seems to be expressly excluded, and indeed evidently must be so, on Mr. Belsham's principles. For, if goodness be the *necessary* result of impressions and circumstances, the mechanical effect of particular traces on the brain, derived from the general operation of established and unalterable laws of our constitution; there is no room, in the particular case, for divine interference——We may, according to Mr. B.'s principles, indulge in sentiments of complacency to that first cause, the beneficial effects of whose original arrangement we feel in the individual instance, but *prayer* addressed to the divine being, can have no rational object.—— Prayer, acccordingly, forms no part of this writer's system—in no one line of his work does he recognize it as a Christian duty—indeed the mention of it has not once escaped him.

It is not then surprizing, that we should find Mr. B. endeavouring to diminish the opportunities and inducements to prayer, by contending, that the Christian religion has not prescribed the appointment of a day, for the purposes of divine worship——but he goes farther—he affirms, that "Christianity expressly abolishes every such distinction of days"*—that, "under the Christian dispensation every day is alike; no one more holy than another—that whatever employment, or amusement, is lawful or expedient upon any one day of the week, is equally lawful and expedient on any other day"†—that, consequently, "a virtuous

* *Review*, p. 20. † pp. 20. 139.

virtuous man is performing his duty to the Supreme Being, as really, and as acceptably, when he is pursuing the proper business of life, or even when enjoying its innocent and decent amusements, as when he is offering direct addresses to him, in the closet, or in the temple*"——From these premises he peremptorily concludes, that all distinctions of days should be exploded;—that our business, and our amusements should be pursued on every day alike;—that the laws which enjoin the observance of the Sabbath are "unreasonable and unjust†"—he likewise maintains, that the Sabbatical spirit naturally leads to uncharitable and censorious feelings‡—that "persons who are *so very religious* on a Sunday," (as to make regular attendance on the services of the church a matter of conscience) "are too apt to lay aside religion for the rest of the week"§—and that, upon the whole, the Sabbatical observance is highly injurious to the cause of Virtue——To this pernicious institution, our author does not scruple to attribute the decrease of national morality: and he rejoices, with a *Christian joy*, that the late "ill advised" proposition, "for enforcing a stricter observation of the Lord's day," was wisely rejected by the Legislature.‖

Now, it may perhaps occur to a plain unphilosophical reader to enquire, what sort of a teacher of Christianity is this, who thus levels Christ, through the *whole* of his existence to the rank of human nature

* p. 133. † pp. 140. 141.
‡ p. 141. § p. 142. ‖ p. 203.

ture:—leaves man, for acceptance, to his own merit; and that *merit* the pure result of external impressions, and mechanical operation:—rejects the notion of prayer,* making man as it were independent of

* How different are the reflections of true philosophy, guided by a pious reverence for the superior lights of Revelation! The words of a distinguished and attractive writer, whose publications have always tended to promote, what his life has uniformly exemplified, the love and practice of virtue, are too interesting and important to be omitted on this subject——"If we admit the truth of revelation, the evidence which it delivers of the *special interposition of God*, in the physical and moral government of the world, must be deemed *decisive*. Instead, therefore, of involving ourselves in the mazes of metaphysical subtilty, let us direct our attention to the foundation of that intercourse with the Deity, which is at once the most interesting duty, and the noblest privilege of our nature. We are taught, that *he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him:* that *in him we live, and move, and have our being:* that *as a father pitieth his children, so the Lord pitieth them that fear him:* that *if we, being evil, know how to give good gifts to our children, how much more shall our father, which is in heaven, give good things to them that ask him. For this thing*, says St. Paul, *I besought the Lord thrice, that it might depart from me:* And our Saviour is recorded to have prayed the *third time, saying the same words, O! my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt.* Indeed the form of devotion, which Christ recommended to his disciples, affords the clearest proof that he regarded prayer as an acceptable and efficacious act. Nor is this supposition inconsistent with that immutability of the divine attributes, which is essential to

of his maker:—and finally, proscribes the Sabbath, as *destructive of Religion and Morality*.——Mr. B. being aware that such a question would naturally suggest itself, has been careful to supply the answer—— he tells us, that he desires to be considered, as a "Moral

their nature and perfection. The wisdom, benevolence, and justice of the Deity are *the same yesterday, to day, and for ever*. But this unchangeableness implies that, in their exercise, they are always accommodated to the purest rectitude, and to the greatest sum of felicity. And thus a providence is established, which discriminates between the virtuous and the vicious; which adapts the properest means to the accomplishment of the best ends; and regulates all things so as to work together for the highest good. To this superintending direction a pious Christian will look up, with humble confidence, *for ease under suffering, for protection in danger*, and *consolation in sorrow*. If prayer were not enjoined, as a duty, he would instinctively perform it as a refuge for human infirmity. And he may reasonably presume that such filial dependence will be indulgently accepted by his heavenly father, who in his divine administration is characterized as being ever ready *to bind up the broken in heart; to heal the wounded in spirit; and to give good gifts to them that* worthily *ask him*."—FATHER'S INSTRUCTIONS—*Part the Third—by Thos. Percival, M. D.* p. 118—120. I the more willingly refer to this excellent performance, because independent of the value of the passage here extracted, and the vein of fervent piety which pervades the entire volume, the observations which it contains on the subject of the *Divine permission of Evil*, the topics it suggests for the farther confirmation of the *Evidences of Christianity*, and the directions it conveys for the due regulation of the *Clerical conduct and character*, entitle it to the most serious perusal from every friend to religion and virtue.

"Moral teacher of Christianity*"——and lest we might not perfectly understand the nature of this *Moral* or *Unitarian* Christianity which he teaches, he informs us, that it is *substantially* the same, with the system of Lepaux, and the Theophilanthropes of France.——This is a fair and candid account of the matter—the same title, which they can produce to the denomination of Christians, Mr. B. can undoubtedly advance——indeed his must be allowed to be yet stronger: for though, as he observes, their "common principle is a belief in the existence, perfection, and providence of God, and in the doctrine of a future life; and their rule of morals, love to God, and good will to men;" and thus, as he remarks, their "professed principles *comprehend the essence of the Christian religion*: yet in not admitting the resurrection of Christ, the Theophilanthropists deprive themselves of the only solid ground, on which to build the hope of a future existence."‡—Thus we see, in one short view, the nature of Mr. Belsham's Unitarian scheme, and its advantage over that of the French Theophilanthropes——he not only holds, in common with them, the above mentioned *essential principles of Christianity;* but he also maintains in addition, that a *man* has actually risen from the dead: the admission of which *fact* into the creed of the Theophilanthropes, he candidly confesses, would have left his scheme no superiority over theirs; inasmuch as, *by laying a solid ground for their doctrine of a future life*, it would have rendered their system perfectly complete.

 But,

* p. 227. ‡ p. 217.

But, seriously, are these the doctrines of that sect, who call themselves *Unitarians*, in the sister country: or are they erroneously ascribed to them by Mr. Belsham?—Indeed, if we are to judge from the applause bestowed on Mr B.'s performance by writers of that denomination in England, we have reason to think that he has given a fair representation.——Now, if he has, it surely seems unworthy of men, who exult in the open and fearless avowal of their opinions, to trifle with the name of *Christian*: and if he has not, it is full time, that they should throw back Mr. B.'s doctrines, on himself and his Theophilanthrope associates—for, whilst I admit, that no person has a right to deny to Mr. B. the appellation of a "Moral teacher"——to this he is fully entitled, as having a firm belief in the existence and *general* providence of God; and as inculcating principles, that tend to beget love and gratitude to that Being, and to produce a corresponding benignity of affection to our fellow-creatures—impressing the duties of benevolence and social kindness to man, as from what I have heard and know of Mr. B.'s character, I have no doubt he truly feels them——Yet, whilst thus much is freely admitted; surely Mr· B. cannot reasonably be offended if he should be denied the appellation of a "teacher of *Christianity*"?——for what is Christianity? is it any thing differing from the natural religion of the Deist? and if differing; is it in doctrines, or in precepts? ——Not in doctrines, according to Mr. B. for he asserts again and again, that it has none *peculiar*——is it in precepts? no, says Mr. B.—for the pure and simple scheme of the Theophilanthrope, who rejects revelation

revelation, "comprehends the *essence* of Christianity" ——and has, then, Jesus Christ passed as a mute, acroſs the great stage of human affairs? and shall we denominate ourselves from him, who has taught us nothing different from what we knew before? No, says Mr. B. by his rising from the dead, he has *proved to us the certainty of a future life.*——And is this then Christianity?—Of this, Mr. B. may be an excellent teacher: but in such Christianity, his instructions will, I trust, ever be confined to a very small number indeed——

And is Mr. B. displeased with Mr. Wilberforce, for calling this "a sort of halfway house between orthodoxy and infidelity"? I cannot but think, that most people of plain sense and candid minds, who have not been visited by any rays of modern illumination, will rather be of opinion, that Mr. W. has erred, in not advancing this mansion a little beyond the middle point——nor is this without countenance from Mr. B. himself, since he confesses, that "of the two he would rather approach the confines of cold and cheerless scepticism, than the burning zone of merciless orthodoxy;"* by which last it must be observed, he understands the principles of Christianity, as held by the established church; *merciless* being merely the ordinary adjunct to the character of every established priesthood.——

On this subject, Mr. B. exhibits rather an unfortunate specimen, of that calm and softened charity, which

* p. 263.

which distinguishes and adorns the temperate region, where he rejoices to find himself placed, in a happy medium between the two above mentioned "ineligible extremes".——A want of integrity, a disregard of truth, "indolence, pride, and bitter zeal against all who oppose the doctrines of the public creed," he represents, as the never failing consequences, of an established religion, "whether true or false;"—the unvarying characteristics of "an established priesthood"—such a body, he contends, "is, in its very nature, a persecuting order"——"all breathe the same fiery and intemperate spirit"—truth and honest enquiry they are paid to discountenance and repress*—"Interested priests and crafty statesmen will continue to support a religious establishment, which answers their private and political purpoſes, at the same time that they hold its doctrines in contempt†"——the object, to which theſe observations are intended more immediately to apply, Mr. B. does not leave his reader at a loss to discover, when he plainly affirms, that the heads of *our* establishment, look to means very different from that of "a sincere faith in" their own "creeds and homilies, for the prosperity of the national church‡"——and with the same liberal reference it is, that he reminds us of the saying of Cicero, "that he wondered how augur could meet augur without laughing:" and again, of that memorable exclamation of Leo, in the days of papal Rome, "how lucrative is this fable of Jesus Christ!§" thus clearly intimating, what a warm supporter of his doctrines

* p. 199. † pp. 230. 233. ‡ p. 220. § p. 230.

doctrines and his performance has since announced in terms a little more direct—" It is well known, that many of our public teachers laugh in their sleeves—and some of these sleeves, they say are of *lawn*,—at those doctrines, which they inculcate from the pulpit, with a pretended earnestness*"——Nor does Mr. B. confine his charges to those, who are the immediate superintendants of the national *religion*—though particularly favoured with Mr. B.'s notice, they do not entirely engross it——by his observations on the institution of a national fast† he takes, care to hold up the civil, no less than the ecclesiastical, heads of the state, as objects of public contempt, and execration, for their gross insincerity, and unprincipled imposition on the people.———Now, if all this be of the nature of that charity, which belongs to the middle region, under whose temperate influence, Mr. B. professes to enjoy philosophic repose; I rather apprehend, that the inhabitant of this "pleasant and commodious dwelling," is as far removed from the *charity*, as he boasts to be from the *peculiar doctrines*, of *Christianity*.

It must indeed be confessed, that great allowance is to be made for those, who have been as it were, rocked in the very cradle of discontent: and who have been used from infancy, to view every act of the Government, and every ordinance of the Church,

* *Layman's Letters to Mr. Wilberforce on the doctrine of Hereditary Depravity*, p. 172.

† *Review*, pp. 204. 205

Church, with the bitterness of a discomfited and vindictive enemy.——But it is strange, that whilst language of the nature here cited, every where deforms Mr. B.'s pages, and those of his Unitarian associates, they should make the want of *charity*, the principal charge against all, who hold Christianity in any other, than the vague, and fleeting, form, in which they profess to embrace it.——In the management of a controversy, it may not indeed be bad policy, to charge the adversary with whatever unfair arts, you mean to resort to yourself——thus, whilst the opposite party bears all the odium, you possess yourself of the profit——so at least it seems to be with the writers of Mr. B.'s way of thinking——A total want of candour and charity, is perpetually objected to all, who defend the rectitude of the national religion; whilst every principle of both, is grossly violated, by those who oppose it:—and at the same time that the charge of self-interest, is freely bestowed upon such as support the establishment; it is hoped, that it will not be remembered, that interest is as much concerned to acquire, as to retain; it is modestly expected, that no mention will be made of the pride and fervour of party; and that no note will be taken of the resentful jealousy of those temporal advantages, which, as they form the leading theme of animadversion, may not unreasonably be presumed the principal ground of hostility.

In a spirit, congenial to these feelings, Mr. B. seems not a little to have participated, when he thus openly

openly states, as in another place* he indirectly insinuates, under the thin covering of the terms paganism and popery, that the religion of the Church of England is a mere engine of state; and as such "cried up by interested statesmen and their hireling priests"—who, he says again, naturally "support that religion which supports them"†———and that, at this moment, "*pure Christianity*" (by which he describes the system taught by himself and Dr. Priestley,) "is so far from meeting with public encouragement in England, that it is in a state bordering upon persecution"‡——this last remark indeed seems, acccording to Mr. B.'s view of things, to have been altogether unnecessary——the assertion, that "an established priesthood is in its very nature a persecuting order," renders this a tautologous position. But in what way, do these professors of *pure Christianity*, appear to be "in a state bordering upon persecution"? why simply, because they are not permitted to rail against established authority with impunity; to preach up doctrines in *politics*, subversive of subordination; to bring the government, both in church and state, into disrepute and contempt, amongst the people, by every species of calumny; to establish the enlightened system of France, the Theo-philanthropism of Lepaux, and the miso-monarchism of Paine——The government, the clergy, and the people of England, are surely much to blame, in throwing any obstacles in the way of such great reforms!

* p. 196. † p. 233. ‡ p. 197.

And what is the grand proof, adduced by Mr. B. of the persecution carried on against *pure Chriſtianity*, in England, at the present day?—plainly this, that the great champion of unitarianism, has been driven from his native country, and "compelled to seek for refuge", from the rage of persecuting bigotry, "in the transatlantic wilderness;"—in which however it appears, that he is subject to no deprivations; since we are informed, in the very next line, that, in this *wilderness*, he has the good fortune to be surrounded by "enlightened sages"*.———But, ludicrous as is this picture of the *wilderness of sages*, here presented by our author, it were unfeeling, and unpardonable, to trifle on such a subject——What Doctor Priestley's reasons may have been for exchanging England for America, I shall not presume to pronounce—that they are not to be resolved "*ſolely*" into his *religious* opinions, as Mr. B. seems desirous to convey, is I believe, pretty generally understood——That the purity of Dr. P.'s private character, the amiable simplicity of his manners, the variety and strength of his talents, the persevering industry with which he purſued what he deemed useful truth, and the independent spirit, with which (had it not been phrenzied by the intemperance of party,) he might have so profitably maintained it,—are circumstances, which must make every good man regret that misapplication of his powers, which rendered it necessary for him to abandon his native country in the decline of life, I will most readily admit—and I freely subscribe to the strongest

* pp. 197. 198

strongest testimony, which his warmest admirers can bear, to the many and great virtues, which adorn his private life.—But whilst I most chearfully make these concessions to the talents and the virtues of Dr. Priestley; and whilst I join in the most decided reprobation of those savage acts of violence, which in his instance have disgraced the annals of English polity; yet I cannot hesitate to believe, that if in any country, in which the direction of affairs was held by those enlightened politicians, and professors of *pure Christianity*, who form the associates of Dr. Priestley and Mr. Belsham, any man had employed himself for a series of years, in labouring to overturn the established order of things; and had even advanced so far, as, in the intoxication of his fancied success, openly to boast, that he had prepared a train, whereby the whole must inevitably be destroyed*— a very different

* "We are, as it were, laying gun-powder, grain by grain, under the old building of error and superstition, which a single spark may hereafter inflame, so as to produce an instantaneous explosion."—*Importance of free enquiry*. p. 40. ——what Dr. P. means by the *old building of error and superstition*, the context sufficiently explains.—On the impossibility of supporting the ecclesiastical consitution, if once a great majority of the people can be made hostile to it; and on the power of small changes in the political state of things, to overturn the best compacted establishments," he likewise enlarges with much earnestness, and force—ibid. pp. 39. 41——44. The fittest seasons, and best opportunities, for *silently* working out the great effects, which he here profesſes to hold in view, this writer had before communicated to his fellow labourer Mr. Lindsey, in the dedication of his *History* of

different lot from that, which has fallen to Dr. Priestley, would await him——the privilege of transferring his residence to another land, unless indeed it were to that land from which no traveller returns, would hardly be conceded. Our enlightened philosophers, of the present day, adopt on these occasions much simpler modes of proceeding—and a peep across the British Channel, may readily satisfy us as to the nature of the process, where there is *no* "lucrative fable of Jesus Christ" to be maintained; *no* "established clergy to breathe the fiery spirit of persecution;" and where the rights of civil and religious man, are explained and exercised, upon the broadest principles of a philosophy, untrammelled, even to Mr. B.'s most sanguine wishes.

One

of Corruptions, pp. vi. vii.—"While the attention of men in power, is engrossed by the difficulties that more immediately press upon them, the endeavour of the friends of reformation, in points of doctrine, pass with *less notice*, and operate *without obstruction*"——times of public danger and difficulty are thus pointed out, as best suited to lay that train, which was finally to explode with the ruin of the establishment—and indeed, at an earlier period of life, he had even ventured to promise himself a more rapid accomplishment of the great object of his wishes: speaking of the establishment, and those abuses which he ascribes to the principles of the hierarchy, he does not scruple to predict, that in "some general convulsion of the state, some bold hand, secretly impelled by a vengeful providence, shall sweep down the whole together."——*View of the principles and conduct of the Protestant Dissenters*. p. 12.——passages conveying similar sentiments in the writings of Dr. Priestley, might be accumulated—but their notoriety renders it unnecessary.

One distinction between the two cases may indeed possibly exist—the professors of an all-perfect philosophy and a Rational Christianity, *knowing* theirs to be the cause of virtue, and acting only from a love of truth, are meritorious in removing, by *whatever* means, all impediments to the accomplishment of ends so glorious, as those *they* hold in view—whereas the advocates of received doctrines, and of existing establishments, not even believing what they profess, and being only concerned to defend a lucrative falsehood, are, by the original sin of their cause, criminal in the performance of every act, however natural and necessary, which has a tendency to maintain it——This distinction may, possibly supply a satisfactory explanation—but to proceed.

As I cannot entirely agree with Mr. Belsham, respecting the persecution carried on by the established clergy, against those, who, under the title of Unitarians, are, as Mr. B. affirms, the only professors of a *pure* Christianity; so neither do, I respecting that which he deems a natural consequence of this persecution, the great encrease of this body in numbers and consequence——possibly indeed, without making any very valuable concession to Mr. B. it might be admitted, that "the number of *Rational* Christians," (by which he means *Unitarians*, or the professors of his *Moral Christianity*,) "was never so great as at present"*—(a position, which, at the same time, but badly accords with the assertion, that the early christian church was almost exclusively Unitarian)

* *Review*, p. 198.

Unitarian)——but, that " it is still a progressive cause," can by no means be allowed—so that Mr. B. may safely release his mind from all apprehensions of that, which he so sincerely deprecates, " the *support* of civil authority;" from which he seems to dread the only impediment to its triumphant progress.

If indeed, by " a progressive cause," be meant a progression in its course to that, which seems its natural termination, Deism; it might, undoubtedly, in that sense be admitted to be progressive——but if thereby be meant, a continued encrease of numbers, nothing can be more opposite to the real state of the case——for let any candid and reflecting man, even of this very denomination, lay his hand upon his heart, and say what he thinks likely to be the case of the rising generation, educated in the Unitarian principles: let him say, what *has* been the case of those educated in *the straitest principles of the sect*, under the immediate instruction of its greatest luminaries, Dr. Priestley and Mr. Belsham, at the Academy of Hackney——let Mr. B. himself say, what has been the progressive nature of the cause in that seminary——Mr. B. has too great a regard for truth, not to admit, that the pupils of the new light had gone beyond their teachers a little too far—that they had somewhat too strongly exemplified the progressive nature of the system, by reaching at once the goal of *Deism*; and that in some instances, perhaps not a few, the race had been crowned with the prize, of direct, avowed, and unqualified ATHEISM.

Mr.

Mr. B. affirms, that "Mr. Wilberforce, and others who agree with him, seldom regard their system in a comprehensive view, or pursue their principles to their just and necessary consequences:"* and he adds, that "it is from the absurd and injurious consequences, which necessarily result from Mr. W.'s principles, that he infers their falshood and impiety"†——No words can more aptly convey my ideas of Mr. B.'s scheme, than those with which he has here supplied me—for, strange as this gentleman, and those who think with him, may affect to consider the charge, they by no means follow up their principles to their just and necessary consequences; nor, whilst they boast in a loud and exulting tone of their dauntless pursuit of truth, have they always the courage to be consistent throughout, and to advance boldly in the face of those concluſions, which to any intelligent and unprejudiced mind could not fail to evince "the falsehood and impiety" of the system——But Mr. B. himself has well remarked, that "the natural and necessary consequences of principles are the same, whether the advocates of such principles are apprized of them or not, and whether they do or do not chuse to contemplate and avow them"‡——and fact completely proves, what reason would obviously suggest, that where the principles of this new sect have been fairly and honestly followed on to their legitimate consequences, the system of revelation, and in many cases even of theism, has been entirely thrown up as a heap of mummery

* p. 10. † p. 11. ‡ Ibid.

mummery and priestcraft——To cite particular instances were invidious; but they are numerous, and could easily be adduced——to the case of the students of Hackney already mentioned, I cannot however refrain from adding the instance of one distinguished character—distinguished not more by his rank, than by a vain pretence to universal information,—who, whilst he is notoriously indebted to Dr. Priestley's early instruction, for a degree of illumination, which has inspired him with a most cordial contempt for the *follies*, *errors*, and *deceptions* of the Christian scheme; does not at the same time scruple to affirm of his instructor, openly and in the most public manner, the very same thing that Mr. B. has asserted of Mr. Wilberforce; namely, that he wants either the comprehension or the boldness, to "pursue his principles to their just and necessary consequences."

By what has been said, it is however far from my intention, to charge either Dr. Priestley or Mr. Belsham, with a disingenuous attempt to escape from those consequences, which naturally flow from the opinions they maintain——no, I believe them both to be incapable of duplicity——but, originally educated, as both confess to have been, in the strictest tenets of that creed, whose distinguishing doctrines they now reject; and having at an early age entertained a full conviction of the truth and importance of the Christian scheme, some latent influence of their first persuasion naturally remaining, they cannot now release themselves entirely from a Christian belief—strangely as they have altered and disfigured the structure

ture, the foundation still remains—the first impressions of the youthful mind are not easily effaced———and fortunately for these gentlemen, something of "what the nurse and priest have taught," still continues, in spite of their boast to the contrary, to retain a secret hold upon their thoughts———To have then a fair experiment of the system, we must look to its effects upon those, who have never known Christianity, but in the Unitarian dress of Mr. Belsham and Dr. Priestley—examine these, and behold its genuine fruits.

How then can we admit the truth of Mr. B.'s assertion, that the numbers of this sect daily encrease? —in one way indeed, but in that way only, can it bear any resemblance to fact———Men, who having rejected the Christian revelation, are yet restrained, by a regard to opinion and decorum, from openly abdicating the Christian name, may find it not inconvenient to rank themselves of a class, whose latitude of opinion can occasion but little embarrassment to that freedom for which they contend——— and thus Mr. B. may possibly reckon among the residents of his "mansion," many who are content to sojourn there, on account of its commodious neighbourhood to that region, which they regard as their true and proper home.

One proof however Mr. B. produces of his assertion, which might not have occurred to many, and which is entitled to a more than ordinary degree of attention———namely, that "there are thousands" of those professing themselves of the established

church, who think with him, " but are deterred by secular considerations, and the harsh spirit of the times, from avowing their real principles."*——Indeed according to the charitable notions entertained by Mr. B. in common with Dr. Priestley†, of the character of those who maintain the national faith, it is not surprizing that this should appear to minds so prepared, with all the circumstances of probability——and certainly no argument can be more convenient——from no combination of events can its force suffer any diminution, and from no ingenuity of

* p. 227.

† Mr. Belsham's liberal views of the character of the clergy of the established church, have been already noticed, in pp. 396. 397. of this appendix.——Dr. Priestley's representations are of a nature equally complimentary——in his *Hist. of Cor.* vol. i. p. 147. he says of the Trinitarians of the present age, that " they are all reducible to two classes, viz. that of those who, if they were ingenuous, would rank with Socinians, believing that there is no proper divinity in Christ besides that of the father; or else with Tritheists, holding three equal and distinct Gods"—having thus distributed the whole body of professed Trinitarians between *Insincerity* and *Ignorance*, he afterwards, in the conclusion of the same work, (vol. ii. p. 471.) narrows his attention to the clerical part of that body, pronouncing their arguments in defence of the system they support, to be " so palpably weak, that it is *barely possible* they should be in earnest"—by which it is not difficult to discover, to whether of the two classes before named, the established clergy were in his opinion to be consigned.

of reply can it ever meet refutation——though the entire host of those professing the *pure* Christianity of the Unitarian, were ostensibly reduced to Dr. P. and himself, yet by the application of this argument, aided by a portion of that faith, which not having been largely expended on other subjects, Mr. B. might have to bestow in abundance on this and similar occasions, I should not be surprized to find him solacing himself even then with the satisfactory persuasion, that the "glorious period" was fast approaching, in which "the Unitarian church" was about to "comprehend in its ample enclosure, the whole Christianized world:"* the prejudices and interests of mankind, causing but a temporary and artificial suppression of those sentiments, which must necessarily and universally prevail——this argument then I must admit to be wholly unanswerable.

Dr. Priestley has indeed advanced, that he "never knew a single instance of any person, who was once well grounded in Unitarian principles, becoming an unbeliever"‡—if the becoming an unbeliever, be admitted as the proper proof of an antecedent deficiency of confirmation in Unitarian principles, the position is a safe one—but if Dr. P. means to say, that the influence of Unitarian principles is unfavourable to infidelity, it need only be replied, that the fact speaks a language directly the reverse—for it is notorious, and it will require no small degree of hardihood to deny it, that from those who have *professed* Unitarianism

* *Review*, p. 266. ‡ *Theol. Repos.* vol. iv. p. 24.

rianism in England, the largest stock of unbelievers has arisen——nay more, that their principal Academy, the place in which Unitarian principles were inculcated in their greatest purity, and with every advantage of zealous ability in the teacher, and of unbiassed docility in the learner, has borne witness to the efficacy of those principles, by its dissolution imperiously demanded by the prevalence of Infidel opinions—— Now in what way ſhall we account for this event? was Unitarianism not properly taught at Hackney? or with all its vaunted simplicity, is it a scheme so difficult to conceive, that the learners not being able to comprehend it rightly,* became unbelievers from not having been *firmly grounded?*——however it be explained, the fact is incontrovertible, and seems not a little to countenance the idea, that the road to Unitarianism differs from that which leads to Infidelity by so slight a distinction, that the traveller not unfrequently mistakes his way——and surely if, with Mr. Wilberfore, we suppose the station of the former to be placed at no great distance from the confines of the latter, it is not surprizing, that they who in the morning of life begin their journey from this advanced stage, should be able to finish the entire

* Indeed Mr. B. seems to represent Unitarianism, as a matter complicated and difficult to be understood——for the total rejection of Christianity by some of his Unitarian brethren, he assigns the following reasons——"They either did not *understand their principles*; or they were *perplexed with difficulties*, which *perhaps* patience and attention might have solved; or" &c. *Review*, p. 265.

tire course with ease; whilst they who have not reached it till the evening of their days, may have some indisposition to proceed, especially if they had, from early habits, been taught to feel a salutary horror, of those regions that lie beyond.

One difficulty, amounting to paradox, which attaches to this entire system, yet remains to be noticed——It might appear to those, who have been used to consider Christianity as something more than natural religion with a superadded proof of a future state of retribution, that they who hold this to be the sum of the Christian scheme, must at the same time reject the writings of the new testament, or at least all those parts that go beyond the mere facts, of the life and resurrection of Christ——Mr. B. however informs us, in what manner the Unitarians whilst they retain the title of Christians by acknowledging the authority of the new testament, yet contrive to preserve their "simple creed" unaffected by those important truths which it contains. There are two ways, in which the word of revelation, and a system of religious belief may be made to square —one is, by conforming our belief to revelation; the other, by adjusting the revelation to our belief——the latter is that chosen by Mr. B. and his Unitarian associates: and accordingly, the new testament, and the creed of the Unitarian, are at the same time, without difficulty retained.

Of the mode of adjustment Mr. B. exhibits a perfect specimen——Christ, he says, being described in the new

new testament as a man, having "appeared as a man, having called himself a man,—having had all the accidents of a man; having been born, having lived, eaten, drank, slept, conversed, rejoiced, wept, suffered, and died as other men", there is sufficient reason to pronounce him really such; no farther proof can be required: and the onus probandi, he contends, lies with them, who "maintain that he was something more than man"—and whatever texts of scripture can be adduced in support of that opinion, he adds, "the Unitarians pledge themselves to shew, that they are *all* either *interpolated*, *corrupted*, or *misunderstood*"*—in short, they engage to get clearly rid of them in some way or other:——either the passage should have no place in scripture: or if it must be admitted, it should appear under some different modification: or, if the present reading must be allowed, it is wrongly interpreted by all but Unitarians; and sometimes even the subject originally misunderstood by the inspired writer himself—until, at length, the sacred volume is completely discharged of all that exceeds the convenient and portable creed of the Unitarian.——This, it will be allowed is, in Mr. B.'s own words, "*making* Scripture with a witness:"† and exhibits no mean specimen of my Lord Peter's ingenious device, in extracting the legitimate meaning of his father's will——the "totidem syllabis," or at all events the "totidem literis," cannot fail to supply the deficiencies of the "totidem verbis."‡

Lest

* *Review*, pp. 270. 271. 272. † p. 116.
‡ Tale of a Tub. sect. ii.

Lest however these ingenious modes of eliciting the sense of scripture, should be deemed too bold, Mr. B. supplies a decisive reason to prove, that the Unitarian alone is duly qualified, to form a sound judgment in matters of sacred criticism——to comprehend the true import of scripture, he informs us, "requires time, labour, patience and candour"*—how then could it be expected, that any but the aforesaid moral teachers of Christianity, should rightly ascertain its meaning?——That this laborious, patient, and candid expurgation of scripture, whereby every passage intimating the divine nature of Christ is completely expunged, or new modelled so as to speak a different language, should be stigmatized by the harsh representation, of "mangling and altering the translation to the mind" of the Unitarian, as Mr. Fuller and Mr. Wilberforce have, it seems, very uncivilly described it, only serves to recall to Mr. Belsham's "recollection the honest quakers exclamation, O argument! O argument! the Lord rebuke thee."†——the *argument* being without question, all on the side of the Unitarian, whose modifications of the Gospel, exhibiting it as a mere revival and confirmation of natural religion, cannot fail to approve themselves to all "men of enlightened minds;" whilst the old orthodox fancies, that "the corruption of human nature, the atonement of the Saviour, and the sanctifying influence of the holy spirit," are the prominent doctrines of the Christian revelation, are left to the professors of the national faith; interested and unprincipled men, who, not

* p. 272. † pp. 274. 275.

not believing the doctrines they uphold, " testify their regard to the scriptures by empty professions ;" or ignorant and blundering bigots, who are led by a slavish and " blind submission to vulgar interpretations.*"——It need scarcely be remarked, that among the virtues of the new system, *modesty* seems not to occupy, any more than *charity*, a very distinguished place.

For

* For these two descriptions of characters, and that of the Unitarians, placed in direct opposition to both as the only " enlightened and consistent Christians," the reader may turn to what Mr. B. has said, *Review*, pp. 26—30. 196. 199. 220. 230. 233.——indeed it should be stated in justice to Mr. B. that the charges of incompetency, insincerity, and slavish adherence to popular systems, are not confined by him to the divines of the established church——Some not a little distinguished amongst the Dissenters, are examples of the impartiality of his strictures——even the pious, candid, and learned Doddridge had adopted an " erroneous and unscriptural system"—" his love of popularity," with other causes, had " strangely warped his judgment in the interpretation of the scriptures ;" and his works are, consequently, " not calculated to instruct his readers in the true sense of the Christian scriptures, nor to infuse into them a spirit of *rational* and *manly* piety"—(pp. 102. 103. 213. 214.) He had unfortunately retained some of those old fashioned notions about *atonement* and *grace*, which have been vulgarly supposed to distinguish Christianity from natural religion—— he was not in short a RATIONAL *Dissenter*—for it is not from the members of the establishment solely, but from the various other classes of the dissenters, that the grand characteristic of *Rationality* divides the Unitarian.

For the fulfilment of the engagement, to overturn every interpretation of scripture, that wars with the simple creed of the Unitarian, Mr. B. refers us—for he has not thought proper to undertake the task himself—to a list of commentators, on whose critical exertions he is willing to rest his cause——here we find, in addition to some respectable names, and to some from whom his peculiar opinions will not receive much support, the names of "Wakefield, Evanson, Lindsey, and Priestley"*——these last being the only persons now living, of those whom he has enumerated as the great oracles of Gospel interpretation, to these of course he must principally refer, when he affirms, as we have seen, that "the Unitarians pledge themselves;" to get rid of every passage in scripture, that militates against the principles of their system.——Now, I do agree with Mr. B. that if he had traversed the entire range of all who profess to have a single shred of Christianity hanging to them, he could not have found a phalanx more admirably fitted, by the apparatus of "interpolations, omissions, false readings, mistranslations, and erroneous interpretations,"† to empty scripture of every idea, that does not correspond with the *pure* Christianity of those, who call themselves Unitarians——Paine could not well have been added to the list——he most *imprudently* strikes down all at once, and would brush away the flimsy cobwebs, of both old and new testament, at one stroke—but certainly, more resolute expungers, parers, and diversifiers of sacred writ,

* *Review*, p. 206. † ibid.

he could not have discovered in the whole tribe of polemics†—Of their powers in this way some few specimens

† Dr. Geddes has travelled too slowly through the old testament, to entitle him by his meritorious services in the new, to a place in the *present* list—but from the *liberal* views, which the part of his translation already published, joined to his late volume of *Critical Remarks*, presents, concerning the *false representations of the Deity in the Pentateuch*—the *cruel and sanguinary character of the God of the Hebrews*—the *juggle of the miracles said to be wrought by Moses*—the *incredible number of prodigies not literally to be believed*—the *frequent interposition of the Deity and his agents, not necessary to be admitted*—the *absurdity of attributing inspiration to the writers of the early books of the old testament* (N. B. none of the *later* have yet been treated of by this writer)—the *error, inconsistency, and downright absurdity, to be found in the Hebrew writings, from which their inspiration cannot be credited, even on the authority of St. Paul, or though an angel from heaven were to teach it*—the *information of the Hebrew historians derived from public registers, popular traditions, and old songs*—from these, and other observations of a similar nature, there is afforded a reasonable promise, that when this translator of the BOOKS ACCOUNTED SACRED, shall have extended his researches to the new testament, and thereby clearly made known *his* scheme of *Christianity*, he will prove himself fully entitled, to have his name enrolled, among the most enlightened of Mr. B.'s Unitarian commentators.—When we find him thus freely concurring with Lord Bolingbroke, in pronouncing the God of *Moses* to be "partial, unjust, and cruel, delighting in blood, commanding assassinations, masacres, and even exterminations of people": can we doubt, that he will agree with his Lordship, and other *philosophic* enquirers, in viewing the God of *Paul*, in a light equally unworthy of our religious adoration?——Bolingbroke's Works, vol. v. p. 567.—4to. 1754.

specimens have been exhibited, in the foregoing *Illustrations*——and from the notable exertions of master-criticism, which have been there occasionally noticed, little doubt can be entertained, of the sufficiency of these writers, to fulfil the engagement, entered into on their behalf by Mr. Belsham.———

Our author himself, indeed, has favoured us with but few displays of his critical ingenuity—those few, however, prove him by no means unworthy of the cause which he supports.——The two passages, which expressly ascribe the office of *intercession* to Christ, are Rom. viii. 34. *He is now at the right hand of God, making intercession for us:* and Hebr. vii. 25. *He ever liveth to make intercession for us*——Now, as Mr. B. cannot allow to Christ the office of intercessor, he begins with remarking, that "the exact import of the phrase is difficult to be ascertained" in these passages—and for this he assigns a reason, which cannot be denied to be sufficient, that probably "*the writers themselves annexed to it no very distinct idea*"*——St. Paul, it is clear, was no *Rational* Christian —or he would not have used words so inaccurately and unphilosophically; for, besides the aforesaid vagueness of expression, it is certain, that "God *has no right hand, at which Jesus can stand* to intercede"!!†——by this philosophical discovery, the authority of St. Paul is completely and at once set aside —his words, it is thus shewn, admit no precise meaning——that however, which St. Paul *ought* to have

* *Review*, pp. 69. 70. † p. 70.

have said, Mr. B. informs us—viz. " that Jesus having been advanced to great dignity and felicity, is, by the appointment of God, continually employing his renovated and improved powers, in some unknown way, for the benefit of his church"—— we are told, " we may *imagine* what we please, but that more than this is not revealed;" of which, it unfortunately happens, that not one word is re-revealed—except by Mr. Belsham: St. Paul having simply said, that Christ *is now at the right hand of God, making intercession for us*——God however has *no right hand;* and *interceding* does not mean, *interceding**.

With

* Mr. Belsham's remark on the force of the original word, rendered by us *making intercession*, deserves to be noticed—" the word" he says, " expresses any interference of one person *for* or *against* another"—now from this it follows, that if Christ be not supposed to interfere *for us*, he must be employed in exercising his powers *against us*—Does Mr. B. prefer this, to the received sense?——It appears, however, he has borrowed his view of this passage from Dr. Taylor's note on Rom. viii. 27. as he refers us to that for full satisfaction——such then is the joint light of Dr. Taylor and Mr. B.——but it seems necessary to remind Mr. B. of the difference between εντυγχανειν κατα, and εντυγχανειν υπερ—I must therefore take the liberty of referring Mr. B. to his Lexicon—or if he *will* look to Commentators, perhaps were he to consult Lock and Pierce, two of those very commentators whom he himself has named, but seems to have *named only* as giving a grace and character to his list (whilst they certainly deserved to have been placed in better company,) he would find their interpretation decidedly in favour of that, which

no

With a few other criticisms of the like nature Mr. B. has enriched his work——he has, however, not

no scholar can question to be the sense of the original, *interceding*. As the authority of a *German* commentator, is likely also to have considerable weight with Mr. B. I would recommend it to him to attend to Rosenmuller's distinction (Rom. xi. 2.)—" Εντυγχανειν υπερ τινος, est *negotium alicujus commendare, intercedere pro aliquo;* εντυγχανειν κατα τινος, est *aliquem accusare*—so says Schleusner likewise (who deserves to be particularly consulted on the word εντυγχανω)—so say all the Lexicons——Mr. B. however says otherwise—" time, labour, patience, and candour" have, no doubt, convinced him that they are wrong.

As Mr. B. has referred to Dr. Taylor, for the true and adequate sense of the original word in these passages, it is but fair to state that writer's observations on the force of the term, as applied in Rom. viii. 27. " The spirit of God *makes intercession for the Saints*, not by making supplication to God on their behalf, but by directing and qualifying *their* supplications in a proper manner, by his *Agency and influences upon their hearts; which according to the Gospel scheme, is the peculiar work and office of the* HOLY SPIRIT"——what then? is Dr. Taylor, *he* who has so " well explained the Jewish phrases in his *admirable key*,"——is *he*, after all, but one of those " popular interpreters," who, in opposition to the " Rational Christian," contend for the idle notion of the *existence* and *influence* of the *Holy Spirit?* and does *he*, to whom Mr. B. refers, for a full explanation of the original phrase, commonly rendered in the sense of *making intercession for us*, expound the words εντυγχανειν υπερ, when applied to the Holy Spirit, as signifying that benevolent interference, whereby our suplications are rendered

not adventured far into the field of controversy—— he has trusted rather to abstract reasoning, upon what he calls philosophical principles; and whilst he has confined himself to the stringing together a number of rapid conclusions from plausible premises, or to what is vulgarly stiled declamation, he has left it to the more critical advocates of Unitarianism to *prove*, that the words of Scripture bear that meaning which he every where *assumes*.—— Indeed this work, whose professed object is to try the doctrines of the gospel by the standard of scripture no less than by that of reason, is so miserably deficient in the point of critical enquiry, that its professed admirers, the Analytical Reviewers, feel it necessary to admit, whilst they endeavour to vindicate, this defect——" We have said, this is a popular work. The reader must not look into it for verbal criticism, or the citation of antient authority; but they add in excuse, " the work, to which it is a reply, was altogether declamation"*—— and if so, it has undoubtedly been answered in its own way.

I have

ed more acceptable and effectual with our Almighty Father? —the same words, it is clear, cannot be instantly purged of this meaning, when they are applied by the same writer, in a few lines after, to the case of our blessed Lord—so that I fear when Mr. B. comes to reconsider this matter, he will be obliged to repudiate his boasted auxiliary, Dr. Taylor, as *little better* than *Orthodox*.

* *Review for March*, 1798.

I have now done with Mr. Belsham; nor should I have directed the attention of the reader so much to this gentleman's performance, had I known any other work, than the *Review of Mr. Wilberforce's Treatise*, in which the entire system and bearings of the doctrines called *Unitarian*, are exhibited with equal brevity, distinctness, and candour. To Mr. B. is certainly due, the praise of an honest, and open, avowal of his sentiments——and in his work, as I doubt not in his life, are exhibited strong traits of talent, combined with amiable and virtuous feeling—The same freedom with which he has treated others, and with which, were he to offer any animadversions on these discourses, his pen would be directed towards me, I have not scrupled to use with him.——If I have misrepresented him, it certainly has not been my intention——his language, I confess, has offended me by its arrogance: and perhaps the feeling, which that would naturally excite, may have dictated a mode of reply, not always sufficiently respectful.——If any thing like asperity or sarcasm has escaped me, I wish it to be considered, as applied to the cause, and to the manner of supporting it, rather than to the writer himself. His opinions, as undermining the best interests of human kind; and his style, like that of all the writers on the same side of the question, as tending to overbear by an imposing confidence of tone, and a familiar and frontless assumption of superiority, can scarcely be received without indignation,* or met without

* I cannot allow myself to employ the term, which Mr. B. does not scruple to combine with this, on much slighter provocation, "*contempt.*" *Review*, p. 64.

without warmth——I do not pretend to have been free from the impression of these feelings——I trust, however, I have not permitted them to carry me beyond the due limits. My object has been truth: and my wish, not unnecessarily to hurt the feelings either of Mr. B. or of those, who with him assume the title of *Unitarians*.——If to the body of that denomination at large, I have attributed sentiments and opinions, which they do not recognize as justly imputable, it is to Mr. Belsham not to me, they are to ascribe the error—my representation of their peculiar tenets, has been chiefly derived from the work, which he has given to the public with the express purpose of promulging, and vindicating, the creed of the *Unitarians*, or *Rational Christians*——if he has not been a faithful interpreter of their opinions, it is theirs to correct the mistake——hitherto that publication has been circulated, as the *Unitarian Manual*; and whatever reception it may have experienced from others, has certainly *seemed* to obtain among that description of Christians, no small portion of applause.

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